

Light of Truth.

An Exposition of the New Philosophy of Life, Here and Hereafter.

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written for the LIGHT OF TRUTH.

Led to the Light.

By HUDSON TUTTLE.

CHAPTER VII. EVOLUTION.

A beautiful picture of domestic enjoyment was presented by the Arling family, gathered in the room which was at once parlor and study. Mr. Arling was seated at a table writing, and his wife and Stella were on the opposite side. The first by a wicker crib, the latter reading a magazine. He preferred to sit with his family, constantly interrupted by conversation while preparing his sermons, rather than alone. He received inspiration from the presence of his wife, and it was a rest to pause in the midst of argument and converse on widely diverging topics. From the grim theological dogmas to the light and airy conversation on common things was pleasant relief.

The room was not luxuriously furnished, although feminine taste had made the best use of the means at hand. The tone of the room was faultless. The cheap paper on the wall was subdued in color, and the chairs were covered with cloth to match. Some paintings, neatly framed, the work of Asphodel, were real works of art. It was cheap, plain, cultured, restful, homelike; without an unpleasant note of color or arrangement.

The salary was not sufficient to give more than the ordinary necessities even had it been fully paid. A thousand dollars a year was promised, which usually stopped at about half that amount. A goodly portion of this was eked out by dime socials and penny contributions. The attractions of the socials were varied. Neck-tie parties, sale of lunch-baskets, which carried the right to partake thereof with the fair maker thereof, crazy suppers, rag and donkey parties, grab-bags, fish-pools, lotteries, with now and then a concert and fair, were some of the means employed to interest the people and win their shakels. At some of these parties to increase the scanty treasury, the young damsels set themselves up to be kissed for a price, after the manner the pagan women of the ancient world gave their favors to increase the revenues of the temples, handing over to the god the price of money given them by the stranger.

The proud spirit of Mr. Arling revolted, yet he was forced to submit and tacitly sanction. The spectacle of grave Church-members striving, blind-folded to place the donkey's tail where it belonged with the probability of fastening it to the opposite wall; of fishing over a screen for tiny dolls, pen-wipers, and other impractical nothings was as foolish as absurd. The oyster suppers of the Church were usually profitable, for lucky, indeed, was the man or woman who found an oyster in their flowing bowl. As it was for the benefit of the Church no one murmured, even when the imposition crowded out even the lone little oyster. He felt in his heart that religion was degraded by such exhibitions.

He would have patiently borne the lack of luxurious furnishings could he have had the means to purchase such books as were needful in his calling. He did not accept the old notion that ministers must stand up like Balaam's ass depending on the Lord to furnish their speech. He believed in a cultured ministry, and that there should be a constant effort to gain the highest knowledge for the purpose of instructing his hearers. His library consisted of a few standard volumes of Church literature, an encyclopedia, and the Church periodicals. The only library to which he had access was the circulating, which was made up one part travel and ninety-nine fiction, and of which the profound wish-wash of the "Duchess" is worn to dog-eared before Dickens has the leaves cut. Books are the tools with which scholars work, and it is a difficult task to compose two sermons a week, without other assistance than the Bible. There is one important advantage in having only a few books and those eminently orthodox. They may be safely followed without fear of heresy. Changes can be rung on Bible texts with endless verbiage in place of thought. The mind of the speaker becomes dwarfed by its insufficient food and the hearers are fed on the husks of the straw from which the grain has been threshed generations ago, and the obscurity caused by the dust is mistaken for the mystery of godliness. There is satisfaction in knowing that it is all in accordance with the creed and place, and salary is not endangered.

Mr. Arling was busy with his sermon. He had been all the long afternoon engaged in composing the skeleton and writing in eloquent passages, with an illustrative story or comparison. He was, in fact, wrestling with the story of the creation found in Genesis and attempting to harmonize it with the trend of scientific thought. It was the more difficult as he did not fully comprehend the strength of the adversary. He was honest in his efforts and would sooner have stolen a horse than the context of a sermon. Good or indifferent the discourse must be entirely an expression of his own thoughts. He might have obtained his discourses through the sermon agency had he been less conscientious, and perhaps better ones than he could compose—under the conditions which surrounded him. A few dollars subscription to the sermon bureau, and the type-written discourse comes to order, with inflections, gesture, and tone of delivery indicated, so that an hour's study enables the dulllest to present them with effectiveness. Mr. Arling scorned such dishonesty and appearance in borrowed plumes, and hence the patient study he gave his two discourses each Sunday consumed the best portion of the week.

He felt called to make greater effort to sustain himself, for since the extraordinary efforts at the revival, there had been a growing apathy which settled down like a chilling frost on an Autumn night, and it seemed impossible to impart life or energy to the members. It was as difficult as to maintain the sea at high tide.

"You ought to have quiet for your meditations, and here we are bringing a dash of the world between every line of your sermon."

"Do not accuse yourselves, for a dash of the world is reliable in the dull monotony of my work. I am so broken up and disturbed that I could not endure it myself if you were not here."

The baby nestled, and the great Bernard dog lying by the grate roused himself and came to the crib looking up in Asphodel's face as much as to say, "What will you do about it?" He was a magnificent animal, tall as the table, with massive limbs and head, a glossy, mahogany-colored coat and white breast. His liquid eyes had a human expression. "Yes, Brownie, I'll attend to her," said Asphodel, and began singing in a low dreamy voice:

"Daylight flies, drowsy eyes
Fold in the shadows;
Evening in starry robe
Sweeps o'er the meadows;
Up in the trees are the birds asleep,
Under warm wings do the downy chicks creep.
Here in the cradle what folly to keep
By-to-land waiting for baby.
By-to-land, sorrowful maybe:
Hushaby, sunny eyes,
Catch at the dream lady's finger, singer, linger,
Only to catch her white hanger."

The bell announced a caller, and Mr. Canning entered. "Glad to see you, for I want bracing up," was the hearty greeting of Arling.

"I feared interrupting you," was the reply, but I felt the need of a generous, sympathizing friend and ventured calling."

Mr. Canning preserved his usual calm, dignified, and happy manner. Yet the bitter experience that had been his could not be quite concealed. He had been an ardent disciple of the stoic philosophy and endeavored to hold himself above the changes of fate. He, however, found difficulty, at times, to hold in check human impulses and not repine at the destiny to which he set himself superior.

"I fear you have applied to the wrong place for comfort," responded Arling, "for, the fact is, I am in the valley of despond myself. I am weary of this treadmill. I am not getting ahead at all. The same round and round! Not a fresh or new idea! The progress of the world is ignored and my sermons might have been just as well written fifty years ago."

"You make easy one of my errands, which is to invite you to attend the lecture on evolution this evening. The lecturer, Professor Marsh, is authority on the subject, and if you do not believe in the theory you ought to know what it is, for you know a great general is as careful to ascertain the position of the enemy as to marshal his own."

"Only too gladly will I accept your invitation," was the reply, "it is exceedingly timely, for I am composing a sermon on that very subject, of course, from a theological point of view."

"Mr. Canning," said Asphodel, "I have greatly desired to see you and inquire concerning Sherwood. He yet remains in jail, and it seems cruel and unjust. Is there no means of liberating him?"

"Dear madam, there is if he would consent. He, however, prefers to remain until his trial. He has been the prisoners' friend, and he desires to remain until he appreciates the hardships of prison life. I really believe he would be willing to be sentenced to the penitentiary for a year or two that he might become acquainted with the hardest forms of prison discipline."

"Do you not feel uncertain about the trial? I fear it will be a farce like the first."

"We can not be certain of anything; least of all of the conclusions of a prejudiced jury. The decision of a jury is as unknowable except it be to an omniscient intelligence."

Stella regarded Mr. Canning with unconcealed admiration. He possessed that conscious strength and self-reliance she prized above all other qualities. She asked:

"Can you not persuade him?"

"You having failed, I can not hope to do so," he replied with a smile. "With his writing and correspondence, Sherwood is not an object of pity. He feels the humiliation keenly, and I have had difficulty in retaining my faith in human nature and the triumph of good deeds over evil. My hope, however, is not yet lost, nor my faith dead."

"You are an example of highest Christian grace outside of the Church," fervently said Arling.

"Will not the ladies accompany us?"

"I would gladly if I could leave Flo."

"She is asleep, and for our brief absence can not the maid care for her?"

"Allow me to say," interposed Canning, "I do not believe in husbands attending lectures without their wives. If there is anything to be learned or enjoyed they should learn and be happy together. If there is error, one if not the other will detect it. When the wife remains at home, the chances are the husband grows away from the wife and then complains that she has not kept up with him. Oh, no, go and learn together, and if there is a step higher to be taken step up together."

This was a fresh view to those who had regarded woman's place as settled by the Bible and custom; a place inferior and acknowledging man as superior.

"Get your wraps," urged Arling, "it is already late and we will make a family party."

The hall was crowded, and Arling contrasted the eagerness manifested, with the silent endurance with which sermons are usually received. There was the wide difference between the living thoughts of the present and the dead thoughts of the past. The lecturer was intensely in earnest and carried conviction by his manner as well as argument.

In a previous lecture he had dealt with the cosmical relations of his theme—the evolution of worlds. He had demonstrated by an experiment how a rotating mass of fluid would throw off rings, which would revolve into spheres rotating around the central body. He began with a cosmic cloud of world-stuff, which by condensation gave rise to an incandescent centre, and by rotation to the planetary system. He confined himself to the earth. When that planet started out of the fire mist and condensing into a fluid, a crust formed over the heaving lava mass. Seas formed from the condensation of water vapor, and over the black rocks and seething stretches of inky water the dark atmosphere filled with carbonaceous gases hung like a pall, blotting out the light of sun and stars.

This weird scene was thrown on an immense canvas screen by a stereopticon, and the boiling sea, the stormy sky, and terrific discharges of electricity were depicted with startling reality.

Having thus prepared a home for life, the lecturer was ready to bring it into existence. Before he entered this mysterious realm he paused to explain. He was dealing with a

purely scientific problem and left its theological treatment to others. It was not with the record of Moses he had to deal but the testimony of the rock-strata of the earth. He did not deal with causes; not with creation but formation. He was there to relate the story of the beginning of life on the earth and the evolution of its myriad forms. He began at the introduction of life on the earth. At the lowest stratum of perhaps 100,000 feet of crust formed by disintegration by the elements since that time. The first form was not a living being; it was living matter or substance, having the capabilities of life—to be organized into living forms. It was not individualized more than a saturated solution is crystalline. As crystals forming from such fluid is individualized, so out of this plasmic matter the first forms of life individualized. From the homogeneous substance which has been given the name of protoplasm, came the cell, a microscopic speck of this material enclosed in a sack. For countless ages the formless masses into which these cells aggregated were the highest living types. They perished, leaving no trace on the floor of the sea. Then they began to have protecting shells, which were preserved in the rocks. The mollusk came, and the fish. From the fish, saurians; from saurians, mammals, and man is the perfect type of the mammals or of warm-blooded animals.

This process of evolution was by the crowding of living beings until only those best adapted to the environment conditions survived, while the weaker perished. There had thus been a constant change, and the so-called species of each age were the representatives of the conditions preceding them.

When the lecturer came to man, he said that it had been taught that an impassable abyss existed between animals and man. He would show that it did not exist. He traced man downward to the lowest savage and through the Ice Age and showed how closely he approached the higher animals. He traced the mental faculties in animals and showed how they unfolded in the civilized man. When did man first appear on the earth? Before the Ice Age, for his remains are found beneath the drift formation. His advent was thus fixed as preceding that period. By the computation of astronomers the beginning of that period was fixed at not less than a million and a half years ago. Man even then had attained considerable culture.

From protoplasmic fleck in the primal ocean, to man there was no break in the continuity of forms, and man, since his appearance had made a continuous advance. Weaker individuals, weaker nations, weaker races had perished and the strong adaptable and capable had survived. It had been a terrible struggle of the strong against the weak, and slaughter had strewn every atom of earth's crust with countless victims, yet out of it had come perfection of form, and the balance of forces which we call harmony and design.

All this the lecturer amplified, illustrated, and demonstrated, carrying his hearers with him on the strong current of his argument.

When Arling was again at home in his study he took up his pen and began his sermon where he had been interrupted by the coming of Mr. Canning. At that time he received the story of the six days' labor and resting on the seventh as an axiom. It explained the mystery of the creation and the origin of the Sabbath day. He intended to make a brilliant display of rhetoric on the creation of Eve and the fall from the Garden of Eden.

Only two hours had elapsed, and when he resumed his argument he was met with tremendous difficulties. In those two hours he had met with a mental revolution as complete as was the transformation of imperial France into a republic. In despair he threw down his pen and began walking backward and forward across the narrow room. Asphodel was alarmed at his distracted and wild manner.

"What troubles you, dear husband?" she asked.

"Asphodel, the lecture has cut the very foundations of my faith from beneath my feet. If I can not harmonize the doctrines of science with the Bible I shall be the most wretched of men. I have been ignorant of what sciences has been doing all these years. I am behind the times. I have been attempting to write a sermon on the creation with the Bible only for my guide, while outside that book with infinite sweep, the universe extends, and to the revelations of God in science the narrative in Genesis is as the story of a child."

Asphodel answered soothingly: "It has been some years, as the lecturer said, that the theory had been before the world and as great ministers must know its strength. They have not expressed a belief that there was danger to the faith or sounded an alarm."

"There you mistake. They are as ignorant as I was two hours ago, and if they have heard they have passed it by with a sneer, because 'having ears they hear not.'"

"I fear I am not able to comprehend the lecture," said Stella, "yet the argument was clear and had the force of truth. Mr. Canning regarded it as incontrovertible in its facts and conclusions."

"I do not grasp the theory in all its relations or comprehend it, so strange it is to me, but I understand it sufficiently to feel like one on the sandy shore of an irresistible torrent which will surely sweep away my rapidly disappearing foundation."

"Can not the Bible and evolution be reconciled," cheerily asked his wife.

"Truth can not contradict truth, and if Moses is correct and evolution true, there can not be conflict between them."

"Ah, yes, truth is truth wherever found, and there is the difficulty. The demonstrations of science must stand as absolutely as those of mathematics. The finding of the remains of man in pre-historic ages is demonstrated beyond a reasonable doubt. Admit this and what becomes of our belief in the creation six thousand years ago? Can such a terrible conflict be reconciled?"

"Why need you? Why not go on with the others in the well-beaten path?"

"What! You, my wife, counselling me to be recreant to my conscience and understanding of the truth!"

He had become almost passionate in his speech. "I would not advise anything your conscience condemns, you well know, yet here you are not sure, no one appears to be, and, until you are, why not go on as before?"

This was a plausible suggestion. The ruts which the past has traversed generation after generation are deep and easy to follow. There can be no mistake along their grooves, and the great crowd go that way. Yet, when a truth takes possession of the soul it can no longer float with the tide but often is forced to breast the current.

"I discern no better way than you suggest, at least for the present, for I am as unprepared as a child to teach the new, and the old method is my only safety. I must express my innermost thoughts as relief, for it is darkness, darkness ahead."

He sat down again to his task. Asphodel and Stella sat absorbed in thought, their minds disturbed quite as deeply as the pastor's.

Arling's pen moved in unison with the rapidity of his thoughts. The word day he found the "reconcilers" had interpreted to mean a vast and indefinite duration. Hence the day on which man was created might mean a million or ten million of years. He felt life shouting victory, and was so elated he paused to read the passage aloud to his wife.

"If it means such an epoch of time," she replied, "why is the Sabbath set apart as a day of rest because God had labored the six preceding days? If the word day means twenty-four hours in one verse it ought to be in another, or would you have the Sabbath day a million of years long?"

"By no means, these epochs were of unequal length. The first may have been immeasurably longer than the last. The narrative is not intended as a scientific explanation, but adapted to the capacity and endowments of an uncultured people."

"In your sermon last Sunday," quietly replied his wife, "you said the Bible was an inspired book, absolutely true, designed for the guidance of mankind through all ages. Hence it must be the absolute truth, and I do not see how it can adjust itself to the inferior mental qualities of an ignorant people."

"It is conceded by the most eminent that such condescension is repeatedly made, and universal terms used."

"Admitting this," interposed Stella, "I think you said in the same sermon that the fall of man brought death into the world, while it appears from the lecture that death was introduced with life and was its constant attendant, that the earth's crust is a charnel house, on every atom of which is written the death agonies of a living being. The lecturer proved this by the fossil remains, and showed that the balance of species was wrought by the creation of carnivorous animals expressly to destroy."

"That is no stumbling-block to me, for the words of Paul show that death was limited in its meaning to man. He sentenced himself to death, not the animal world beneath him."

"That is possible," said Asphodel, "yet, it has not the ring of truth. I am in doubt and may be tempted to sin, but I can not accept a pettifogging solution. A revelation from God should be, must be simple, understandable, and so clear any one can comprehend, else it fails in its object, and an infinite being can not fail."

"If we had reached the full knowledge of geology we might speak more unqualifiedly. As it is, there can be no certainty. You know there was a time when Copernicus first taught that the earth revolved around the sun instead of the sun around the earth, that it was thought to conflict with the Bible."

"Ah, yes, and Galileo was put in a dungeon for demonstrating the fact by ocular evidence," responded Stella.

"How has this contention been disposed of?" asked his wife.

"It is not now considered worthy of argument. No one speaks of it."

"Yet it exists all the same! It has not been harmonized?"

"Oh, no, the Bible was not intended to teach astronomy any more than geology."

"And yet you are preparing a sermon taking its record as a foundation and by implicit reliance on its story of the fall of man building a scheme of salvation wholly unnecessary and absurd if he did not fall."

Arling was discussing more from habit than conviction. He felt the weakness of his position, that his words were simply pettifogging, and far-fetched from the universal unqualified application to divine Scriptures. Every objection had come up and been canvassed in an agony of mind that was to him a veritable Gethsemane. When spoken these objections became of more importance and offered greater difficulties.

From the lips of Asphodel they were like stinging shafts entering his innermost conscience. It was not expediency that actuated him. He wanted the truth and was not in a temper to compromise or trifle.

"Why do you argue with me?" he exclaimed with petulance, "are not my own doubts enough to bear? You advise me to go on and handicap me!"

He began to write, but a vista of conflict opened, in which the dogmatic Goliath was met by the David of knowledge. He dared not bring on the conflict and threw down his pen in despair, exclaiming:

"It is late, I will do no more. Perhaps to-morrow I shall be less overcome by the flood of new ideas, and the time-honored doctrines will have regained their influence."

(To be Continued.)

(Written for the LIGHT OF TRUTH.)

This is Life.

ELLA LUCY MERRIAM.

Pain and pleasure! Disappointment and glad fruition! Twin consorts! These are the conflicting elements with which we have to contend daily during our earthly life. We need not hope to escape them, nor seek to avoid them, but rather to beat our way through life successfully to the goal of our highest hopes. To learn to cull the brightness from the shadows, to extract the sweetness from the varied blossoms that cluster around our pathway, to frown upon all disappointments, and smile upon all opportunities for self-conquest offered us. Thus we will penetrate the mysteries of life. Thus we will unfold and develop our immortal faculties and discover new and far more glorious possibilities.

Life is continued, it ceases not here. Every germ of knowledge, every flower of spiritual accomplishment we acquire, will deck our future pathway. So shall we hold out in discouragement and apparent defeat. We shall gain new and fairer spiritual proportions each day.

And by patient perseverance we may blend with the celestial or rather develop and enjoy the celestial in this life.

"CHURCHMAN" in a Texas paper criticizes Spiritualism and asks in a manner as if he doubts that the question can be answered, what kind of clothing spirits wear. Does "Churchman" perhaps imagine that spirits go naked or grow feathers and are converted into geese that ask questions like the above?

OUR CONTRIBUTORS.

(Written for the LIGHT OF TRUTH.)

PLEASANT READING. No. 8.

ARLINGTON, TEXAS.

An old hymn-book fell into my hands, and, as I had heard so much said by ministers and laymen in praise of their hymnology, I began reading. If I had an illusion it was dispelled. With a few exceptions the hymns are the crude productions of machine rhymers, glutinous in association of ideas, false in statement, teaching erroneous views of God and man, and of life here and hereafter. When sung at revivals, they excite the morbid feelings and are destructive to self-control, and hence to morality. Through many runs a sickly sentimentality of the waiting of a love-lorn maiden, and the joy of finding her love. At times this is carried to the "ragged edge" of decency and even beyond. When not represented as a bleeding lamb, Christ is the bridegroom, and the two words which should express devotion and purity, degenerate into a plant of love, of a not too high order. It is easy to imagine a "maid of forty," jilted by all her loves turning to Christ and singing:

Let me love Thee more and more,
Till this fleeting, fleeting life is over;
Till my soul is lost in love,
In a brighter, brighter world above.

How rejoiced must be her heart of withered earthly hopes at the palpitating reply:

Go work in my vineyard. I claim thee as mine;
With blood did I buy thee and all that is thine—
Thy time and thy talents, thy loftiest powers,
Thy sweetest affections, thy sacred heart.

This sounds like the erratic poetry of Swinburn, which his publishers suppressed for fear of the anti vice society. How can respectable mothers and daughters sing such without blushing with shame?

The following is mawkish passion:

I heard the voice of Jesus say,
"Come unto me and rest."
Lay down thou weary one, lay down
Thy head upon my breast."
In his arms he'll take and shield thee,
Thou wilt find a solace there.

Now hear me while I pray:
Take all my guilt away;
O let me from this day,
Be wholly thine.

From love we turn to the darker imagery of blood and slaughter:

Even now by faith I claim him mine,
The risen Son of God;
Redemption by His death I find,
And cleansing through the blood.

For nothing good have I
Whereby Thy grace to claim—
I'll wash my garments white
In the blood of Calvary's Lamb.

There is a fountain filled with blood,
Drawn from Imanuel's vein's,
And sinners plunged beneath that flood
Lose all their guilty stains.

(Quotations might be indefinitely extended of these bloody metaphors and slaughter house rhythms, sickening to read. Strange bias, indeed, derived from ablation of human blood, and blood of a god!

Yet the Moody school sings:

Oh bliss of the purified, bliss of the free,
I plunge in the crimson tide opened for me;
Over sin and uncleanness exulting I stand,
And point to the print of the nails in his hands.

Emotional Christians may point with rapture to the nails driven into the hands of their god; the common-place infidel will shudder at the terrible picture. Why should the "purified" "plunge into the crimson tide?" We thought that was for the unpurified. The necessities of rhyme made the construction. All Christian hymns are saturated with dependence on Jesus and deprecation of self. They repeat the never ending refrain:

Come to Jesus, come to Jesus,
Come to Jesus just now,
Just now come to Jesus,
Come to Jesus just now.

A "broken vessel" is not the best use to make of a man, for when he is broken and so badly, he is "emptied," he would be of little use to the Master or any one else. But if this broken vessel be washed in blood it becomes serviceable.

Oh, to be nothing, nothing
Only to lie at his feet,
A broken and emptied vessel,
For the Master's use made meet.

This reaches abject degradation in the following:

Jesus said it all,
Alto him I owe,
Sin had left a crimson stain;
He washed it white as snow.

And here I would like to contend the song literature of Spiritualism, with its infinite sweet of aspiration for perfection and knowledge, and the constant exaltation of man. It is impossible to give a fair representation of its wealth of poetry and music.

Take for examples from the numberless others those beginning:

Tell me the song of the beautiful stars
As grandly they glide on their blue way above us,
Looking, in spite of our sins and our scars,
Down on us tenderly, yearning to love us.

This is the song in their work-worship sang—
Down through the world jeweled universe rang,
Onward forever, forevermore onward,
And ever they open their loving eyes upward.

Or,

Meet us angels at the gate
With a welcome sweet and warm.

Or,

Let us live for the right and press onward,
Tho' the earth with our blood grow gory,
Our armies are all facing upward
And our banners wave in glory.

Or,

Oh the beautiful hills where the blest have trod
Since the years when the earth was new,
Where our fathers gaze from the fields of God,
On the vale we are journeying through.

And lastly that grand song which has been taken from our literature and placed conspicuously in the Church hymn books in strange contrast with its surroundings.

I think of a city I have not seen
Except in my hours of dreaming,
Where the feet of mortals have never been,
To darken its soft, soft gleaming.

In the *Missionary Review of the World* there are some statistics of great interest. These may be taken as reliable as it is possible to get with the present information. The population of the earth is:

Heathens 874,000,000, Mohammedans 173,000,000, Roman Catholics 195,000,000, Greek Church 85,000,000, Jews 8,000,000, Protestants 135,000,000. Of the latter 40,000,000 only are Church members. It will be thus seen that over 1,000,000,000 human beings are not even nominally Christians, or nearly two thirds of the race. If the preaching of the gospel is essential to salvation, as apparently is the case from the instructions given when the apostles were sent forth, this showing the result of 2,000 years, is discouraging. The race increases out of all proportion to the number converted, and probably the number of Christians at the time of Constantine was greater in proportion to the population of the earth than at present.

It can scarcely be maintained that all Protestant Church members will be saved, but supposing them all saints, they furnish only about one fortieth of the entire population.

The annual revenue from all sources is \$1,200,000, and the total "working force" in all parts of the world 55,000, with 900,000 converted heathen communicants. Thus each one of the working force has 14 adherents, at a cost of about twelve dollars a head each year, contributed mainly by the Sunday-school children. It is a pertinent question if the game is worth the powder! Is it better to neglect the poor, unfortunates, ignorant, and incompetent in our land and waste such vast sums in convincing the native of the Congo, that his morality depends on a starched shirt and a stove pipe hat?

The Methodist Church have in convention assembled voted that their preachers are henceforth to be known as *pastors*. What would Wesley and the "circuit riders" say to such aristocratic innovations? The new "pastor" will not be venerated as the preacher was of "old," for times have changed and the old-fashioned gatherings at quarterly meetings have lost their hospitality, when the ministers were quartered on the brethren. This brings to mind the story of a Michigan Methodist brother who entertained a half dozen preachers during a "conference." On the morning of the last day as they were gathered at prayer, his boy entered greatly excited.

"What's the matter, Isaac?" asked the father in surprise.

"Matter enough! Every chicken on the place is eaten except the old rooster, and just now he happened to catch a glimpse of you fellows, and sung out, 'Oh, must this fee—blee—bod—y—d—i—e,' and dropped dead as a stone."

The days of these generous gatherings, and proverbial feasts of poultry have gone by with the circuit rider.

With the primitive preaching of that Church which gained its power and influence by the zeal and fervor of the preachers, the distinctive features of sect is lost. Of the hundreds of itinerants who carried the gospel from one pioneer settlement to another, and gave their lives to the cause so dear to their hearts, scarcely a single name remains in memory. But for them as for all, what has been done remains, though the actors have left no name.

A poet has beautifully expressed this idea:

"Who sang the strain that thrilled my soul last night?"
Queried the king. His courtiers, bowing low
Before the throne with gold and gems alight,
Answered him, musing: "Sire we do not know."

"We heard the song. It echoed in our heart.

The singer from our vision passed away;
We deemed him only of his song a part,
And then—it is so long since yesterday!"

The singer heard, nor hearing felt regret;
What could it matter where their praise might fall;
The song, at least, they did not quite forget,
Naught is the singer but the song is all.

ON THE UNPOPULARITY OF SPIRITUALISM.

(To the Editor of the LIGHT OF TRUTH.)

The communication of C. H. Murray in your number of Feb. 11th, entitled "A Gospel in waiting," presents a subject which demands the earnest consideration of every Spiritualist. Why is it that the phenomena and the doctrines of modern Spiritualism take no deeper hold upon the intelligent public? The causes of this are what we should seek to know and to overcome. Modern Spiritualism is a sublime and glorious belief in the abstract, proving as it does beyond cavil to those who will thoroughly investigate, that when a man dies, he does live again in some form of existence. And through this presenting the highest possible inducement to such right living as will insure future happiness—and this forever and ever; so that it would seem that all intelligent men should thoroughly investigate it. Not merely to the extent which satisfies them to say "It may be true," but to such positive knowledge that they can say "It is true." This last is the prerequisite to a desire to bear testimony to its truth before an unbelieving and incredulous world. That there is a moderate increase in the number of such believers from year to year is true; but it is not such an increase as should satisfy us. It must be conceded that a strong prejudice exists against the belief, in the minds of the greatest thinkers of the age; inasmuch that the pages of the more prominent periodicals edited by them, or dependent on their favor for standing and popularity, are altogether closed against all discussion of the subject; which, if mentioned at all, is only with sneers and contumely.

Now, the question is why should this be so? Mainly, I conceive from the following three causes.

First: The wild vagaries of so many speakers and writers who come to the front, or are brought there as exponents of the belief. It is well known that the "intelligent public," embracing many good Spiritualists—looks upon three-fourths of these as visionaries, if not worse. In their speeches and writings instead of efforts to set forth clearly the spirit teachings as to the moral life Spiritualists should lead, or at times give intelligent explanations of the many mysterious things yet existing, which cause uncertain communication with the spirit world, either of which would interest a would be investigator; their efforts are spent in vilifying the "bigoted" and "creed-bound" Catholics, Presbyterians, and other religious sects, or in fruitless vagaries on subjects foreign to the purpose—as theosophy, re-incarnation, Christian science, mind cure, anti-vaccination, vegetarianism and the countless other isms, the platitudes of which the "intelligent public" regard with supreme indifference, if not with disgust. It is not strange that when the spiritual exponent attaches one or more of these inane issues to his train the intelligent passenger declines to go aboard. In such ways many of our modern spiritual papers greatly err. One looking over the pages of the *Spiritual Telegraph*, published by Charley Partridge and S. B. Britton 1852 to '56, can not fail to notice with esteem the fervent and charitable tone of their communications, whenever reference is had to unbelievers, as compared to the papers of to-day. It would seem as if time had somewhat embittered the hearts of Spiritualists towards those who have so long and persistently refused to accept their views. Yet this should not be, or should be striven against, if ever felt. The prudent advocate of any cause is always careful not to offend those he desires to convert by animadversions on their present belief. He well knows this only drives them farther away, though it may seem "smart" to some already in accord with him.

It is not asserting much to say the Christian world already holds the initial faith of modern Spiritualism in their belief in a future existence; and if the subject of possible intercourse now between their friends who have passed over and themselves was kindly and earnestly presented to their consideration without any extraneous irritating matter, they would more readily add this addition to their initial belief. But not so when their cherished beliefs are rudely and wantonly assailed. At present they are somewhat in the position of the voter "on the fence," who when invited to come over entirely, replied, "I would but the ground looks too muddy."

Secondly: The too numerous puerile communications which are sent forth by the press as given under spirit control,—the most of it unsound in ethics, in contravention of scientific facts, and lacking even in common sense, as the "intelligent public" plainly see, for it is visible to the thoughtful Spiritualist, who heartily deprecates its influence. It is such communications that give cause to opponents to say—as I have read lately in one of our prominent dailies—"If such idiotic drivelling fairly presents the extent of knowl-

edge left to us after our entrance into the future state, an eternal existence in such a fatuous condition is not to be desired."

A healthful censorship of the press would shut out nine-tenths of these so-called spirit communications, and the cause of Spiritualism would be the gainer.

Thirdly: The too great encouragement in public seances and on platform of mediums whose controls are of low grade at best, and often sordid and vulgar, and generally a too exaggerated idea of the importance of mediumistic utterances.

I recognize that I am in danger of being arraigned almost for blasphemy in criticisms of mediums. I freely admit that they are the fundamental requisite, as without them modern Spiritualism would have no existence. But there are mediums—and mediums. In the home circle I would not repress the faintest manifestation. Many a convert has been made at home by faint taps on the table or by table tipping, through which in the trustfulness of home life, messages have been spelled out from dear ones who have passed over, to the great comfort of those who had long mourned them as dead,—dead beyond the hope of recognition again. But it is quite a different matter when such neophytes with their limited medial powers are brought forward into public life and the Spiritualists are called on to support them in efforts to a higher development, and this too often. Not that the cause of Spiritualism is expected to be a gainer thereby, but that the incipient medium may be enabled to live by his gift.

From this source comes the "business test," "trance," pseudo "medical," and "fortune-telling" mediums, whose advertisements disgrace our daily papers; and whose proceedings too often disgrace the cause of Spiritualism, and tend to always tarnish, more or less its fair name.

The biblical record clearly shows that the mediums of 1850 years ago toiled as other people do to make their living—their mediumistic powers being brought into use at occasional periods. Jesus made his living as a carpenter, going forth on the Sabbath days to the Synagogues or to the hillside to heal the sick, restore the blind to sight, and otherwise exercising his wonderful gifts. His followers were humble fishermen mostly, and frequently mentioned as engaged in their work. Paul was a tent-maker, as well as a preacher and a teacher. There is no good reason why such illustrious examples should not be the rule in our day. At least till the medium is so greatly developed that calls come to him from far and near unsought, which take up so much of his time that his business has to be neglected; in which case a charge can not be complained of by non-Spiritualists, who are the ones most unfavorably influenced by such advertisements. What is needed to convert the opponents is clearly marked, intelligent phenomena. Exhibitions of less mark fail to convince skeptics, who readily decide, when they see such presented as examples of spirit influence, that the Spiritualists are too credulous in believing such momentous things from such trivial exhibits.

Then, too, with mediums of greater power, the peculiar ways they often assume or grow into, lead to the discredit of the manifestations through them. Even good Spiritualists are inclined to believe that if a person has mediumistic power he can be erratic without meriting reproach,—and too often the better the medium, the more erratic. The consequence too often is that instead of the humility and meekness befitting those thus made instruments for spirit intercourse with mortals, they exhibit a self-conceit and arrogance, entirely out of place; as if they were the grand actors themselves in the drama, instead of being only the instruments.

The very best medium for independent state writing ever met with by the writer, through whom there would often be a dozen communications on sealed slates, each in the peculiar handwriting, and even erroneous spelling of the spirit, as common to him in mortal life, often expressed himself in such a way as to show that at heart he believed that in some unknown way he did the writing himself. Through this he not only grieved the Spiritualist who admitted his great mediumistic power, but disgusted the intelligent non-Spiritualists who called on him as investigators, who quite naturally judged of the mysterious phenomena they saw by the certain untruthfulness of the man.

Before the truths of Spiritualism can have a general acceptance by the "intelligent public" some effort must be made to eliminate such hindrances to success.

SAMUEL H. TERRY.

Brooklyn, N. Y., Feb. 1893.

Message From a Well Known Spirit.

(To the Editor of the LIGHT OF TRUTH.)

Mrs. Margaret Fox-Kane withdrew from the mortal form 4:30 a. m. Wednesday, the 5th inst. Soon after I went to Mr. Henry J. Newton's to inform them of the event. Mrs. N. remarked, "I am glad you are here. I received a message from spirit friends this morning through the mediumship of Mrs. Hill (who stopped with us last night) for myself. A little later another spirit message came, Mrs. Hill stated: I do not know who this is for. They would not permit me to read it. I supposed it was for me also, but to my great surprise when I came to examine it, I found it was for you from Mrs. Leah Fox-Underhill, signed by eight witnesses."

I apprehend to publish the names of all the spirits that witnessed her translation, would take an immense volume.

A copy of the message I now enclose for publication.

Message written through the hand of Mrs. Hill, Thursday, March 9, 1893, for Mr. Titus Merritt.

FRIEND MERRITT:

What can we offer you for your faithful and tireless care, and watchful anxiety for the welfare of our poor afflicted one, held so long a captive under the worst forms of captivity? No "spirit in prison" has ever been more rudely handled, and we have seen, since passing over, just the state, yet power less to aid her. Could we replace the material loss you have suffered so often in your faithful ministrations, how gladly would we bring about the ways and means. The true reward for such acts of a truly generous, sympathetic soul like yours, awaits a higher return, and it will greet you here, where every wrong is righted, every wish so often desired, gratified to its fullest extent. Pa and ma send their blessing rich with endless gratitude.

Poor child! poor child! what heavy mists enshroud her. I would ask the friends of progress everywhere, who knew our sorrow, to sometimes give us their united aid, whenever sitting for manifestations, in silent concentrated thought, for the furtherance of the work of liberation.—She is in the wise care of experts at present, and we know time will reveal their success in restoring the lost chords of a wrecked life, and therefore we rest content.

I shall greet her with all memories of the unhappy past, entirely forgotten and forgiven. You know what I mean when I confess all bitterness of feeling personally removed, and in its stead only love as it was in the old days when in childish confidence she looked to me for help and advice. God and all goodness by ministering ones bestowed, ever bless and keep you free from dangers unforeseen or undeveloped good, the so-called evil of the world.

Yours gratefully and eternally.

ANN LEAH FOX UNDERHILL.

Witnesses—Daniel N. (Merritt), William T. (Merritt), Isaac (Merritt), Charles (Foster), Dr. Robert T. (Hallock), John D. (Fox), Margaret (Fox), Kate Fox (Jenckes).

The signatures were all first names. I was at once impressed what the surnames should be, which was confirmed

through other reliable mediums, Mrs. Mayer and Mrs. C. H. Satter. The message is all the more important, as neither Mr. or Mrs. Newton, or Mrs. Hill, knew anything about my relatives. It is deeply interesting and requires a more lengthy explanation than I can give at this time. But it does seem to me that those who are anxious to learn more of the laws governing heredity should investigate the Fox family to the fullest extent. The spirit world through their instrumentality have presented humanity with beacon lights and danger signals.

Fraternally,

TITUS MERRITT,

319 W. Fifty-fourth street, New York.

(Written for the LIGHT OF TRUTH.)

REMARKABLE PHENOMENA.

DR. J. J. CORAM.

Ring down the ages of time the most intense of questions has been, "If a man die shall he live again?" Coupled with the Nazarene's thought, "What will a man give in exchange for his soul?" the proof of the soul's immortality becomes to-day, as it always has been, the most momentous of all questions that engages the thoughts of the world's profoundest thinkers.

Isolated proofs of immortality has ever been given since the earliest historical records; but the superstition and ignorance of the times in which they were given caused them to be misinterpreted and perverted, as to raise a doubt among the simple primitive classes, whether it was wise to cultivate acquaintance with that they knew so little about.

At any rate it remained for our dear spirit friends of to-day to dissipate so degrading and slavish a fear by demonstrable proofs of the soul's immortality, so world-wide, frequent, and so varied as to leave no doubt with any honest inquirer who will investigate for himself.

We have recently received one of the grandest seasons demonstrations of spirit return that it has ever been our privilege to witness.

Through the mediumship of Mr. H. W. Archer and his estimable wife, at the home of Dr. Hartwell, of Springfield, O., at a private seance given at the home of those noble-hearted pioneers in the faith, Dr. and Mrs. Hartwell, a circle of six of us witnessed about twenty five full materialized forms in such ample light as to distinguish form, color of hair, eyes, etc., so that friends and relatives recognized their dear ones as readily as when in the flesh. We shook hands and talked with many of them, and they were tangible as human beings. But they gave demonstrative proof that they were more than human. Belle, the spirit bride of the medium, stood in the midst of the circle, and taking an ordinary linen handkerchief from one of us, and within sight and touch of all, wore that handkerchief in a few moments into yards of filmy lace, such as no weaver's shuttle can approach, and then after allowing us all to examine it, gave us a portion as a memento of her work, when in another few moments compressed it back again into the same handkerchief, minus the loss of a corner, representing the portion distributed.

A tiny spirit control, Jimmie Johnson, came out in the midst of the circle and took three yearly subscriptions to the LIGHT OF TRUTH from our hands—his feeling as solid as ours. A little while afterwards he showed how he could float in midair, talking as he went up over the cabinet curtain, going down inside. The spirit of Dr. W. E. Channing came and spoke and shook hands with all of us, giving the highest masonic grip to a brother mason, as correctly as it was ever given in life.

Yarma, a spirit of the lost Atlantean Age, came and was introduced to each, giving a few words of counsel as he shook hands with all of us.

Noted spirit artists, sages, and the great of the ages past came, and bringing the medium in full view with themselves, proved beyond a doubt that they were what they claimed to be, the immortal intelligences of human beings once inhabiting this earth. They further proved that Mr. Archer is a medium of the highest gifts, whom the spirits can use to convince the world of the soul's immortality.

Springfield, O.

Written for the LIGHT OF TRUTH.

A Seance with the Bangs' Sisters.

N. BECKER.

Reading of so many accounts of materializing seances, I would add my testimony by relating what I saw at the Bangs' sisters in Chicago. It was when I was investigating, that I happened to be in the World's Fair City, and through a stranger to the mediums alluded to, called at the domicile, requested to be allowed to attend their seance, and was admitted. I was ushered into a parlor where some twenty persons were already assembled on the same mission bent, but all strangers to me.

The usual program of examining the cabinet, walls, and flooring was gone through, when we led the medium to a chair in the cabinet. We then seated ourselves in two rows in a semi-circle about six feet from the cabinet. The lights were dimmed, and the music-box put into operation. Immediately six or eight forms, fully materialized, male and female of different sizes, made their appearance at the cabinet aperture and called for their friends. Presently a tall, bald-headed man, with long grey whiskers, looked out. I immediately recognized him as my father—though none present knew him, nor me—but I kept my peace to see what would follow. Several persons asked if they were wanted, but none would do until I was forced to ask, when he answered in the affirmative. I went up, shook hands with him, and got all the evidences I needed to convince me that it was my father, and that materialization is true. Before leaving he gave me a few words of advice, and while speaking his hand melted in mine, and he dematerialized before my eyes.

About twenty other spirits materialized, among them several children, who came out of the cabinet and dematerialized within two feet of us on the carpet. Other manifestations also took place, which were equally as startling. I have attended several seances since, and they grow in interest and marvelousness.

Omro, Wis.

Written for the LIGHT OF TRUTH.

Spirit of Emerson.

M. H. WALTON.

The world status of its women is the measure of a nation's integrity. Ignorance and vice are the mortal enemies of immortal truth. Thinkers, philosophers, and statesmen are the allies of unobstructed liberty to the people. Truth and justice are the safe guards from the moral depravity of the race, as are eagle's wings to the car of progress, to roll it forward into as yet the unknown regions of eternal peace. Therefore let each commune with God and cultivate brotherhood with the lowest, that true wisdom may run and be gratified in the race. Let us worship woman as the Eve of the future generation of gods, and lift man by the lever of truth into a juxta position with the goddesses that are now the great women of to-day; that all born hereafter be born in the regality of love; so that ignorance and vice become a thing of the past, and men and women be in kinship with the Christ of the ages—woman was it by any known law of consanguinity that all were not so born, or by what chemical process in the generation of man was evil and good instituted, and why were not all born to the purple of royal intelligence? Solve me this riddle and unravel the tangled skein of human life.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglas Hall, corner Walnut and Sixth Streets. Doors open at 2:30. Seance begins at 3:00. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism; 2. Must contain one enquiry only; 3. All personalities must be avoided; 4. The name of the questioner must be attached.

Mrs. A. E. Kirby, Medium. Mrs. J. C. Lingo Wright, Chairman.
In justice to both the spirits and mediums we would be pleased to have our friends verify such messages as they may happen to recognize in these columns.
All communications concerning this department and questions from abroad must be addressed to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday afternoon, March 7, 1893.

PROLOGUE.

Oh, thou source of all light, thou spirit of all wisdom, we, thy children, again gather that we may learn more of thee and thy way. That we may look down into ourselves, and then up and out to see in what way that great spirit of boundless love is connected with us. For we realize whilst still upon the earth plane that we are a part of that great spirit that penetrates all things, and so as children we come this afternoon asking for more of that light, more of that wisdom that may enable us to reach out unto each other with love; that each day we may recognize more fully the relationship we bear to one another, and that each one of us, through the lessons taught here, may be enabled to draw closer unto one another; that we may be enabled to reach out and look upon our brother kindly, seeking always for the good, realizing not the evil and denying all that seemeth wrong, and in this way climb daily the ladder which will lead us by and by unto perfect peace. Whilst we ask this, we would also ask of those who are near and dear to us through the tie of nature to draw close and may each one of us present open wide the door-way that the loved ones can enter. To you, friends, I would say, whilst you listen to the answers that may be given from the spirit side of life, trying to teach you and bring you up to us through thought and through the lessons which we endeavor to teach, there is not one of you but learn lessons every day. You either learn to forget something which has been brought to you, or you learn to forget many a little thing that heretofore was disagreeable, and so to-day I would say you are learning each day to forget the many things that heretofore were a trouble to you in your path. You are learning still from us, and we draw close to you, we would have you treasure up all that seemeth good. If a spirit should say unto that which seemeth evil, cast it afar from you and in no way accept either from those who still linger upon the earth plane or from the spirit that would come from the spirit world just over there.

QUESTIONS AND ANSWERS.

QUES.—[By E. F. C., Farmington, O.] Since none of us doeth righteously, and since there is no forgiveness of sin, how are we to get rid of the stains that sin has made? Can we hope to outgrow the memory of misdeeds so it can be with us as if these had not been?

ANS.—In answer to the question of my brother I would say that all of that which has been done through earth life deliberately—that he has known to be wrong—will be as a thorn in his side throughout many ages of the spiritual life. It is true that not one of you upon the earth plane lives a true life of righteousness; but do you understand the meaning of the word righteousness? It seems to me as I draw closer to you that it is almost impossible for a man upon the earth plane at this time, with that great thought-wave of evil and injustice playing around him, to withstand its influence, and thus learn the true doctrine. From away back, centuries ago, the foundations of your Churches were built upon false ideas. And I must say to you that almost the first thing taught was a falsehood, then looking backward to these conditions and knowing that men who had studied down deep and understood better would still stand and teach these ideas when they themselves had cast them away. So, I would say, to everyone of you, that he, who committeth a sin through a wrong impression or through some pre-conceived idea that it would be right and just under some conditions to do this act, is not held responsible as though he had never been taught that he dared to do these things and then could be forgiven. But for every misdeed done, for every wrong act, there is remorse, because, each one of you must read over the pages of your life-book and stand responsible to self; and if you do a wrong that injures another or that will take away his joy and comfort, why, then, ages may roll over your head before you can undo, or reconcile yourself to this act. You can not blot out the scar any more than you could blot out a scar upon your features. The scar will always remain and you will look at it and every time you view it, sorrow and remorse will rise within you. But, friends, whilst I tell you that it is very hard for any one to overcome the conditions placed around himself here, many a spirit has come back and tried in various ways to undo his wrongs and in this way bring unto himself happiness. Sometimes they succeed and sometimes they do not. I have seen mothers who have been murderers, yes, murderers of their innocent babes; I have seen them tortured beyond endurance in spirit when the little germs were brought to them as it were, tiny little blossoms and shown to them as they entered, and then, after a while, presented to them as they were on the spirit side of life; for it is murder when you cause to pass out of this life your off-spring before it was ripe and ready to enter into your own life. So I would have all men and women be careful of their every day-life. I would have none of you to commit a crime in any way. If a man take from some one a precious jewel that can never be replaced, and cause that one to be cast out from society, can that man expect in the by and by, when viewing his ruin, to have perfect happiness? So friends, whilst I tell you the scar still remains, there are some that are greater than others. You should, therefore, be careful that there be no scars to mar your happy entrance into your spirit home. There is no revengeful God that has created a hell and heaven for you; but there is a great over-soul that comes to you day by day. It whispers in your ear and says, "Come, come, this is the way," and tries to keep you and save you. What is it? It is that divine principle within you that rises up to draw you nearer and nearer to that heavenly home known as love.

QUES.—[By C. M., Fort Worth, Texas.] Is it true that suicides have more difficulty in progressing in the spirit world than others? Why? What can one do to help them?

ANS.—It is true that spirits who free themselves from the material body before they have completed their earth work, find it more difficult to progress than those who abided their time. I have seen unfortunate suicides who have deliberately committed the act, who have been perfectly conscious at the time of what they were doing; I have seen them hovering around and trying in many ways to finish, as it were, their earth experience. I have seen these spirits enter in and live with another spirit in the same house, for the body is the house wherein the spirit dwelleth and have had to live out their existence with this spirit, and that is why you sometimes find a person with whom you are well acquainted, acting so

strangely that you scarcely can understand him. It is on account of the co-partnership, for the spirit must in some way do its earth work. But if the spirit or the mortal is diseased, and the suicide at that time is unconscious of what he does, he will be brought back to work out of the conditions he has placed himself in. But if the spirit is sane at the time he commits the deed, it is pitiable to behold, for that which he has desired he has thrown a far from him. No peace, no contentment, no happiness, and then he realizes what a coward he was. If it has been in a fit of anger to seek vengeance upon another, he will return to that one for relief in many instances. So, control yourselves and when tempted to set aside your body and free yourself, remember that no man or woman can go away from self. Self is there; all of the memory is there and you see it clearer, understand it better; but you see the hideousness of your own act more clearly when you are brought from your body. A spirit who is freed in this way can not make the same progress as one who lives out his allotted time, enters into the spirit world, there taking up his work just as he left it here.

QUES.—[By W. J. H., Philadelphia, Pa.] Do mediums that have passed from a strictly physical to a strictly mental phase ever return to the former?

ANS.—My dear friends, if you have studied mediumship very closely you will find that the physical always precedes the mental. You will find that almost invariably the first thing is the table-tipping and the tiny raps. After that, possibly your hands may be controlled and you will write, and when the controlling elements which surround you, or intelligences which surround you have gained full possession of your mental, then they can use you through the thought element or through impression, just as they choose to express it. There are a very few cases where they return again to the physical when they can do this. It is as a child going to school. At first they must learn the alphabet. After a while they are able to spell, and after a while they can read, and by and by they can solve some of the greater problems that are brought to them. So it is with all mediums. First, it must be physical, for through the physical and through the motions that you use—the contraction and relaxation of the body—do the spirits gain perfect control, then they take possession of the mind and try as best they can to teach some of the higher truths. If you will notice an instrument that is being developed by the spirit world, you will find his disposition even to the taste has changed; you will also find him getting out of one condition into another, and advance into higher conditions. Thus mediums should live a true life; be true to themselves; be true to the spirits who guide them and if, perchance, any one should falter, it is because he has not obeyed the instructions given. I answer this from the thought sent up in this audience, "Are the mediums who are controlled by the spirit world always moral?" Yes, if they are spiritual mediums, they can not be immoral. And, friends, I now hear another thought and it is this: "We have mediums who are not strictly moral." Well, friends, if you have a medium who is not strictly moral, then he or she has disobeyed the law. Physical mediumship leads to a higher phase if the medium so desires. But so brought up they are taken possession of mentally, and this means mental work. But still they go on and on and on until they gain the highest goal possible upon the earth plane.

QUES.—[By C. M. K., Washington, D. C.] Is Spiritualism undergoing a transition from one period to another?

ANS.—Spiritualism to-day is known in an entirely new phase from what it was in the long ago, and every day it is growing brighter and better; every day is attached to it some new name. All the good that has been done, and the many things you enjoy to-day as telegraphy, telephones, electric lights, etc., have come to you through Spiritualism, and thus it passes from one step to another all the time. It could not possibly stand still, for as the spirits come to you every day and teach you new lessons, so Spiritualism advances. People do not look upon you as they used to. You seldom hear contumely, unless it is from ignorant persons. Some of our most intelligent people are Spiritualists, and it is not far off, though it might seem a long time, that the ministry will join hands with your mediums and say "Come." The question is often asked: "Why don't Spiritualists build churches; why do they not have their schools?" Their churches and school houses are already built. You have but to take possession of them, and numbers will soon warrant this. Among the Spiritualists to diagnose diseases will be your regular physicians and the law, where it says no one can lay a hand upon a sick person without a diploma from some college, is going to pass away, and Spiritualism is going to be the bright beacon light that will lead each one to happiness. It is constantly undergoing a transition from one period to another, each one encroaching nearer upon the law and the Church, and its ultimate transition will be to control the world. Not through dogma or superstition, but through the people themselves; for Spiritualism is synonymous with freedom—liberty.

QUES.—[By T. S. W., Battle Creek, Mich.] How do spirits progress?

ANS.—How do you live? Can you tell me? Do you know anything at all about it? How was it that your elder brother Jesus Christ, could foretell that in 1,500 years all his mighty works would be again upon the face of the earth, and you would startle the world by them? Friends, I can not tell you why, nor in what way, but you know the fact remains that we do see clearer; you know the fact remains that we can tell you some things that you do not know; you know that we redeem you, for we do so every day, but when I try to explain the law to you, I could not so that you could understand it. I stand here to-day before you talking through the lips of a woman. Can you tell me why it is possible for me to so psychologize this instrument that I can give her my thoughts and she can express them? So far as I know I do so through my will-power; I hold this woman by my will-power. Now, I stand on a mountain top compared with you; you are in a valley, and I can see that which surrounds you, and I put the most together and then draw my conclusions, and through this I give to you a prophecy. It is the same law that worked in the past that works now. I do know that that great over-soul that brought you into existence brought me also; but when I look back and see that I always did exist and God never was made, I know, therefore, I never was made. I also know that those who are intelligent, and can look down and understand that which surrounds those on the earth plane, can foretell many things which will happen to you.

SPIRIT MESSAGES.

Alexander Cuscaden.

I desire to greet you this afternoon, Chairman and friends. I have not been very long on the spirit side of life, but I feel to rejoice what spirit life was whilst still upon the earth plane. I have many beside me, and sometimes I was considered strange, yet I am glad that the grand truth was unfolded unto me. As I desire to send a love message to my loved ones in Louisville, Ky., I would have them know that their father visited the free circle this afternoon, that he came with the fullness of his love; that I would have them to seek earnestly that they may find the pearl of great price. You can not tell, friends, the amount of good you are doing by meeting here every week. There are friends who will come unto you who have no other avenue to reach their loved ones, friends who will come and express themselves in this way, and know that their loved ones in some way will hear of

this great, glad truth, but be hopeful and know that the spirit world is rallying around you every day.

Mary Hearse.

I, too, am glad to be able to come this afternoon. I can not say as my brother has just said, for I did not understand this truth, but I feel exceedingly glad that it is so; and, oh, when you sang that last hymn, which was a favorite hymn of mine, I thought how my soul could sing, and how truly I could say there was no sorrow on earth but what we were repaid for on the spirit side of life. Oh, your troubles and trials here seem hard to bear, but by and by, as you enter into the fullness of your inheritance in your mansions just over there, then you will look backward over all your earth life and feel it was a story told, and all of those memories that press upon your heart and make you feel badly for the moment, yet through the spirit can you understand why this had to be. Say that Mary Hearse, of Pueblo, Col., was here this afternoon, and desires to send her love to her four children who linger upon the earth plane, and also that William, her companion, is with her.

Aunt Mary Anderson.

Charlie Anderson, Harry Mathews, and Mathew Marshall are here, and would like N. R. Whiston, of Allegheny, Pa., to know of their coming, and want him to feel that some one of them is ever with him, trying to cheer and comfort him in his earthly trials and troubles. They all combine in an affectionate greeting, and will soon manifest to him.

Daniel Shields.

Wants his brother John, of Muncie, Ind., to know he is with him at the shop, and enjoys seeing him shoe the horses, and thinks his development is coming out all right. Mary is with him, and takes great interest in their sittings, and wants them to keep on and do not get discouraged. Mr. Petty is with us, and sends love to his wife and boys.

Dr. Freese.

Comes to his dear friend and medium, Mrs. Sallie Royce, of Columbus, O., and brings with him "Sparkle Eyes," Wesley, Eva, and Harriet, to Bro. Dan, and all join in sending love to him, and rejoice to see him in such good condition. H. H. is glad her young protegee is doing so nicely, and begs her to continue her sittings; the two strings are ever ready to help her. William Cox is desirous of communicating with his daughter Ella, and is pleased that she and her dear "pard" are developing so well, and sends them God-speed. To Dan and Sallie, also, comes their little son Jimmie, who will never desert them. Adaline is glad that Dan is trying to fulfill the promise he made to her before she passed out. Snowflake and Adelaide come, too.

Sturgeon Foreman.

I passed out in Denver, Col., by my own hand, from the effects of that horrible drug, morphine, and was very unhappy. My life was blighted; I could not marry the one I loved, but I forgive those who came between us; I have passed through darkness, but I am now very happy. Tell mother I am glad she is in the old home. I will come to her when she sits with the right medium and develops, and can come back to her and console her for the few years she has to remain on the earth plane. Tell my dear old chum, Frank, that I am contented and happy in spirit life, and that I wish he would avoid bad company and do what is right, and that I will help him to become a man. Tell mother she can not treat the one I love too well, as it helps me to progress in spirit life. Love to father and all my friends in Denver.

Sarah R. Baldwin.

I, too, am glad to be here this afternoon. I know there is no one in this room who knows me, but still I am glad that I can again come to the earth plane and voice my love to those who are near and dear to me. I have been on the spirit side of life a long time, and still I have never for one moment forgotten or been very far away from the loved ones. I did not know anything of this grand truth whilst I sojourned upon the earth plane; I have learned it all on the spirit side of life. Yet in the earth I tried to do that which was right; I tried to teach my children to live true to themselves, and I am glad to-day that some of my children understand this truth. You can say that Sarah R. Baldwin was here this afternoon, and she comes from Youngstown, O.

Richard Rancevan.

An old gentleman comes and gives his name as Richard Rancevan. This man tells me that his wife, June Ellen, comes with him, that he was a carriage-maker at Carthage, and used to be called "old down-east carriage-maker." He had been in the spirit world just one year before his wife came, and he says he was so lonely during that year until she came. He brings his wife with him, and sends his love to three children.

Charles Goodwin.

Says his mother lives in Covington, Ky., and he wants to send his love to her.

Mattie Copeland, of this City.

I am very glad that I have the strength to manifest to-day, as I am so anxious to come in rapport with my dear parents and my sister Florence, and to let them know that I still live. They know so little of spiritual life, so little of what has come to me, and of the beautiful realities I have found in the summerland. I want to tell my mother that I am often with her, and I see how sad she is—sad, thinking that I am dead; the thought of the cold clay form comes before her, and she puts me among things of dust. If she could only turn her mind upward and see our happy spirit homes, where we are surrounded by bright-colored flowers, sun light, and dear friends, I think the sadness would all go away, and she would again be cheerful and contented. Ever since I passed out mother has felt as if she had lost her dear daughter, but it is not so; she has lost nothing that ever really belong to her—her daughter is with her as an immortal spirit, and brings her life, love, and spirit strength every day, if she could only understand it. I do hope my dear ones will yet realize this heavenly truth that I may talk it to them. Tell my dear father that I did not think, that last day on earth, when he went out in the cold for the doctor, that I would leave him so soon, but it was to be, and now I want him to know that I am not lost, but a happy, loving spirit in a celestial home, awaiting their coming, to live together forever in everlasting peace and joy, one happy family, never again to be separated.

IN COLUMBUS, O., several society ladies have been summoned to answer a criminal charge based upon the fact that they indulged in progressive euchre. Ohio law forbids gambling, but the law would better be applied to the dens where experts make it their business to fleece strangers of their money than to interfere with those who make a pastime of it in private. A law should be equally applied or not at all. The manner in which some laws are carried out makes one believe that the officers of the law are in touch with professional wrong-doers, and only make occasional arrests among the innocents to make some pretense to earning their salary.

The Progressive Lyceum.

(All communications to this department should be addressed care of Lyceum.)

Opening Song.

SARAH M. BOWEN.

Nearer to thee, my home, Nearer to thee!
Evil ones led me on, Caused me to roam.
But loved ones beckon me,
Pointing the way to thee.

Nearer to thee, my home,
Nearer my home.

And now I turn away, Oh! I have power,
Evil to shun each day, And every hour,
For loved ones beckon me,
Pointing the way to thee.

Nearer to thee, my home,
Nearer my home.

Angels now lead me on, Bright is the day,
When evil ceased to rule, Truth led the way,
For loved ones beckon me,
Pointing the way to thee.

Nearer to thee, my home,
Nearer my home.

Lesson. Suggestive Outline.

[NOTE.—In the discussion of the lesson it should be a fundamental rule never to depart from that in which all are expected to express their views fully and freely, there must not be any indulgence in personality or antagonistic debate. It is the truth, not what any individual thinks the truth to be, that should engage attention.]

THE LOVE OF TRUTH.

If man is fallen and totally depraved, would it be possible for him to love truth for its own sake?

Is it not a fact that man strives for the truth, giving life itself for its attainment?

Man learns by experience the value of truth; that falsehood and deceit are productive of misery. He finds that it is essential to place confidence and faith in others, and unless they are truthful this is impossible. It is interesting to trace the growth of this virtue from the savage, who regards falsehood honorable, and has no faith in his brother, to its full expression in the angel. Has heredity stored up the results of experience, and thus made the man of the present heir to all that truth has gained over falsehood in the past? You answer yes, and also that the mind has inherently the love of truth, for its own sake, better than all else in the world.

Every effort made in invention and discovery arises from this intense love. The astronomer keeps nightly vigils, intently gazing into the depths of the heavens that he may gain knowledge of the revolving orbs; the geologist delves into the bowels of the mountains, questioning the rocks, in which with fin, tooth, and scale are written in the history of life; the chemist labors in his laboratory, failing countless times to one success; the antiquarian and historian plod the misty labyrinths of the past, that by chance hidden manuscripts or carving on temple wall may shed the light of truth on their conjectures. Truth is a precious gem for which the student burns his midnight taper and man never wearies in the search. For it the hermit renounces the pleasure of life; the martyr cheerfully lays down his life, and the warrior rushes on death. Let even the belief that man has the truth firmly fixed itself into the mind, and no sacrifice is too great, no pain or suffering appalls, no ties are binding before the lofty sense of duty and obligation it imparts.

As the perception of absolute truth is of slow growth, what is our duty?

To maintain the highest light that is ours, and thereby gain still higher grounds.

History is a record of mistakes, and man has been a slave to error, making his eternal happiness depend on beliefs proved false; does this not prove that there is no absolute truth?

It proves the imperfection of man, and that there is absolute truth toward which he constantly approximates and advances.

Will he ever gain the goal?

NOTE.—Brief thoughts, suggestions, and replies from correspondents for this department will be gladly received. We desire to form the readers of the LIGHT OF TRUTH into one grand lyceum, for mutual improvement of its members, and extending the light of knowledge. For this purpose it is essential that you do not wait passively for others to instruct you, but at once express your own thoughts. After you have had opportunity to compare them with others you may have to modify, or discard, yet man grows enlightened and noble by what he casts aside as well as by what he attains.

The recitation and closing song is omitted in this number to make room for a more extended lesson and other matter.

A correspondent expresses himself as anxious to organize a lyceum, but is fearful that the means can not be secured to maintain it. We would say to him have faith and go on. There never was an organization so well equipped for dramatic work and giving entertainments, and these are invariably well patronized. A series of entertainments not only give rise to deep interest but replenish the treasury. After the first expenses of books, banners, etc., the society can be made self-supporting.

A social should always be connected with the lyceum after the fashion set by the Churches, to bring its members into closer social relations.

One thing should not be neglected. Singing is an important feature in the sessions, and should be brought to a high standard of excellence. If there are no members, capable of filling the office of musical director, one should be engaged. It is one of the most important offices, and the interest depends greatly on the excellence of the singing.

LITERARY REVIEW.

IDEALA, A ROMANCE OF IDEALISM, By Charles Grissen. San Francisco News Company.

This is a poem by a poet Oregon is proud to own. The plot is charming, departing from the routine in transposing the hero and the heroine in the final canto into the next life, where they find the peace and union of soul deprived them of in this.

The author by his contributions is known to our readers as an earnest thinker, who is devoted to the truth.

THE SPIRITUAL ALPS, AND HOW WE ASCEND THEM.—By Moses Hull. Chicago. 29 Chicago Terrace. pp. 106. Price \$1.00. Gold and muslin binding.

Moses Hull maintains his reputation as a good and clear writer in this little volume. And we don't know but that it is an improvement on many previous ones. Not only in style, but in logic. Add to this the sublime subject under treatment, and we have a work that may be put down as standard in spiritual literature. There are some things in it concerning Spiritualists which might have been left unsaid in a work of this kind, but it may have been so intended to prevent mistakes in the future. Otherwise it is a soul gratifying and meritorious piece of intellectual labor, showing forth the intuitive depth of the author to grasp the subtle truths with which the book is saturated, or showing that he has suffered, and is simply giving his experience. But either makes it a valuable thing to possess and we can recommend it to those seeking spiritual comfort, or those desiring to know something of the higher teachings of Spiritualism.

"The Quarantine Raised," or Twenty Years' Battle Against a Worker Ended, is a twenty-page pamphlet by the same author, setting forth why he has been persecuted and how it has ended to his and others' satisfaction. This will perhaps explain how he found the road leading to the spiritual Alps.

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CINCINNATI, - - - SATURDAY, MARCH 25, 1893

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We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.
 When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.
 Notice of withdrawal of advertising, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.
 Rejected ads will not be returned without postage accompanying the same—nor preserved—and thirty days after receipt.

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"He's true to God who's true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all-beholding sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

THE FARMER AND SPIRITUALISM.

A large proportion of the subscribers for the LIGHT OF TRUTH belong to the farming class. Some of the most startling manifestations have been received in rural homes, and the first rappings have been heard in a lonely wayside cottage. It would seem that there is an element conducive to spiritual influence in the quiet of rural life, apart from the hurry and antagonism of the city. The pecuniary welfare of the farmer is not only that of the State; it is also that of his own spiritual gain or loss. Man must first be fed; for a starving man is a savage, a wild beast of prey. He must next be clothed and comfortably housed; for if suffering for the want of these necessities, the mind consumes its energies on its own anxieties. If there is abundance in the home, there optimism reigns, and the happiness of the present is accepted without foreboding of the future. If, on the contrary, there is destitution and suffering, in exact proportion to their severity will pessimistic views take possession of the mind, and present evil be regarded as only less to that which is to come.

If the farmers are prosperous, the country prospers; their condition is the pulse by which that of the nation may be infallibly known. Spiritualism comes to the isolated rural home, visits a circle of delightful visitors. It brings those who have gone from the sacred hearth, who have sat at the table, whose words are remembered with thrills of joy; angel visitors, nevertheless real, although concealed by the thin mists which obstruct mortal vision.

Hence it is apparent that the LIGHT OF TRUTH, going as a bidden guest to so many farm homes, from the far east to farthest west, from the wheat plains of Manitoba to the sugar fields of the Gulf States, as a harbinging and teacher of Spiritualism, has not only an indirect interest in the condition of the farmer and his family, but a direct and absorbing one. It advocates the natural, free, and independent life of the farmer; that nature is the kindest and best of all teachers. It unqualifiedly holds to the rights of labor and the just reward of capital, and legislation which impartially gives just rights to all classes.

We are not "calamity howlers," or believers in ancient or current pessimistic views. The world is growing better, and Hope's star is shining brightly above the clouds of conflict, yet the tone of the large number of letters received from the country, where prosperity and happiness should reign, indicates that the farming community, for some indeterminate cause, is sore distressed. The farmer and the farm wife and the children rise early and work late, deprive themselves of luxuries, not to say necessities, and too often feel that they are drifting slowly backward, despite all these efforts. They have a dim, undefined sense, that somewhere there is a power working against them, especially if they have debts contracted in more prosperous times; if for lands, then they find that while the land has grown less in value, the difficulty of payment has increased. What is most strange, values depend on complicated financial combinations, irrespective of the old condition of supply and demand, of scarcity or abundance. The theoretical measure afforded by the coined dollar, on the constancy of which the certainty of all business transactions and our vast financial system depends, has proven illusive as the rubber balloon which glitters from the string in the hands of a child, or contracts to almost invisibility. It must be confessed that we have had empirical statesmanship, and many times the nation has been led by will-o-the-wisps instead of prescient knowledge.

The United States is the leading nation of the world, yet with all its freedom and reformatory ideas there is a dominant conservatism which clings to and retains old superstitions. The farmers, the largest and, if united by knowledge, the controlling class, have had small voice in legislation. The laws have been enacted by those who only thought of him as a machine capable of casting a vote. With the extension of knowledge by the press and public schools, his condition has changed and he has come to the front with needs the more imperative because so long repressed.

We believe that Spiritualism in its practical application has a message to these, and a solution of the imminent and menacing social problem of the relations between labor and capital. That solution will be presented in future numbers of the LIGHT OF TRUTH.

Rev. M. J. Savage Tells the Unitarians What They Ought to Do.

At the March meeting of the Unitarian Club, M. J. Savage said:

We Unitarians, more than any one else, are fitted to deal with these questions. We are the only body which has dared to set up the standard for perfect intellectual freedom.

The first great thing that we ought to do is to become the religious leaders of the intellectual leaders of the world; and we can do that. We believe in liberty. We can meet them now with God, with Church, and religion, on the basis of utter religious freedom.

Has Mr. Savage forgotten the Spiritualists? We think their standard of intellectual freedom quite as earnestly borne as that of the Unitarians. Mr. Savage, however, while admitting the facts and phenomena of Spiritualism, and affirming manifestations under his personal observation which would make Spiritualists hesitate, denies being a Spiritualist. In his latest book on "Psychics," he says:

As the term is commonly used it covers much that I do not believe, and much which is very distasteful to me. Should I now adopt the name I should seriously misrepresent my position. Even though I should come at last to hold the theory that communication from the spirit world alone could explain my facts, even that would not make me what is generally understood as a Spiritualist. Spiritualists, for one thing, seem to think their *ism* is a religion. This claim to me is *hasty and absurd*. The proof that the "dead" are alive and can communicate with the living would only put certainty in the place of hope as to the destiny of man. It would not touch or change any of the great essentials of my religious creed or life. I certainly hope that continued existence may be demonstrated. But Spiritualism is a good deal more than that, and many other things. So, as the term is now used, I can not wear it.

Yes, Spiritualism is a good deal more than that! Its foundation is the demonstration of man's immortality, on which all religions rest.

Spiritualists, forsooth, are so infatuated they believe their "ism is a religion!" All the evangelical sects say the same of Unitarianism. "Poor fellows," say the presiding elders and circuit riders, "they think their *ism* is a religion, and they have none at all!"

The Unitarians have not shown any remarkable ability in dealing with the great questions of the hour. Mr. Savage is a representative Unitarian leader; and although he confesses that he is convinced of the phenomena, finds so much in the doctrine distasteful he does not propose to go that way. He would not go over a road that even led directly to Boston, if market carts, tramps, and vagabonds were free to go the same way. He calls Spiritualism "Psychic Research," mediums "Psychics," and finds nothing in the demonstration of immortality conflicting with Unitarianism!

We would be glad to see the eminent culture of Unitarianism lead the world. It has attempted to do so, and what a pitiable showing it makes compared with the other sects. Even in its birth place, Boston, it is receding before the Catholic influence. Spiritualism may not be as "cultured," it may not have as erudite and talented advocates, who can tell the east from the west side of a hair, and explain satisfactorily the wherefore and why of the whiteness of the whereans, yet the number of its converts is many times that of Unitarianism. Spiritualism gives the only perfect intellectual and moral freedom; the only demonstration of the continuity of life into a higher state; the only philosophy of eternal progress by evolution; the only basis of religion; the only complete philosophy and science of life here and hereafter.

In the measure Unitarianism takes hold of the skirts of its garments will that *ism* be carried forward in the leadership of the race to higher grounds. If there is a religion for "the intellectual leaders of the world," its warp and woof is furnished ready woven in Spiritualism.

Margaret Fox-Kane Ascended to a Higher Life.

The strange and eventful life of Margaret Fox Kane came to a close at the home of Mrs. Emily B. Ruggles, Brooklyn, on the morning of the 8th inst. The end was peaceful, after her long and aggravating suffering. She asked for water of Mr. Titus Merritt, who with Mrs. Ruggles was attending her, and, after drinking, said she would go to sleep, which she did very quietly. In a few minutes he noticed she was unusually still, and discovered that she had simply stopped breathing without a struggle or a sign.

And now the last of the three famous sisters has gone. In a few years we shall forget to mention the sad mistakes Margaret and Katie made, and speak only of the good they have done.

The life of Margaret is more like romance than reality. Her marriage to Dr. Kane was a strange union, which, under the circumstances, could result only disastrously.

The sisters opened the gateway wide to communication from the angel world, but they knew nothing of the laws of control, and the necessity of holding in reserve the vital forces, and not wasting them in constant sittings for all classes of people and of spirits. Margaret became the hypnotized slave of a spirit control, and in the hands of Catholic priests and Catholic spirits was used to bring Spiritualism into disrepute, and under this influence, with Katie, who was under the same malign power, they even confessed themselves deceivers; and yet while they stood before the audience the raps came on the floor and walls, and neither they nor their exhibitors could explain their coming. A wise spiritual power converted their exposure into an unanswerable demonstration that their confession was a fraud.

They assisted in starting a movement which all the powers of darkness can not arrest, which is destined to flood the world with its light, until not a dark spot remains in which ignorance and superstition may conceal themselves.

COMPULSORY EDUCATION.

The want of an adequate compulsory education law is one of the crying evils of the times; but as long as our economic notions of property and industrial holdings remain as they are the task of compelling parents to send their children to school will remain the insurmountable obstacle in the way of a better education amongst the poor. So far as the law applies to New York State it is well known that it has been, ever since it was passed in 1875, a dead letter, and the New York Tribune well says "that there is a crying need in this great commonwealth for a law which shall really compel the attendance of children at school is recognized by all who have perused the statistics presented by the superintendents from year to year. Thousands of boys and girls are growing up in New York in ignorance and in the vice which ignorance is apt to breed. We are fond of boasting of the progress of our civilization, but the fact remains that these children seldom or never see the inside of a school-house. The result is they are growing up a curse to themselves, a menace to their fellows, and a grave peril to the common weal."

There are three general elements at work in producing this state of affairs; viz, poverty, indifference, and drunkenness. Thousands of children, who ought to be in school, are laboring to help support the family, but if they are sent to school, in many cases the major portion of the family sustenance will cease. It is estimated that 276,585 families, or 1,225,421 souls, live in tenement houses in New York City alone, and in that city for the year ending August 31, 1892, warrants for evictions reached 29,720; in other words, 100,000 persons were made homeless in the metropolis of the nation last year. In viewing the subject of compulsory education, these facts must be taken into consideration.

Then the element of indifference which applies to those who do not see the necessity for proper education forms an important factor in the problem. Of course, wherever the exigencies of poverty will permit, such parents should be made to feel the strong arm of the law, and be compelled to send their children to school. Under this head, too, comes the baneful influence of religion, and a priestcraft which fetters the minds of the young, robbing them of their highest prerogatives, in order to build up an outrageous profi-

gacy under the sanction of a foreign potentate. The Peter's Pence collection from the New York Archdiocese alone has amounted to \$17,557, and five years ago, on the occasion of his first jubilee, the same diocese sent Leo XIII. \$40,000. This, of course, is a bagatelle compared with the enormous piles of church and ecclesiastical property and holdings, the cost of which is extracted from the poor, and in large proportion amongst the most ignorant.

Next we have to consider the liquor habit in producing and fostering invited poverty, and the outcome of it, in compelling children who ought to be in school to labor or loaf around in idleness. There are myriads of laboring men having families who regularly draw their weekly earnings, sufficient, in many cases, for their support, but when their whiskey and beer debts are paid, nothing of any consequence remains for their families. This is one of the features of the labor problem which the blatant demagogues, who are all the while talking about the misery of the poor, fail to treat upon. We always have espoused the cause of labor, and have striven to better the condition of those who are victims of uninvited poverty, but there can be nothing but contempt and condemnation of and for the pernicious habits of the laboring classes who invite their own misery by absorbing their earnings in liquor. The liquor traffic needs a compulsory regulation as much as education does, and the latter in large part devolves on those measures which shall operate to mitigate the evils of intemperance.

It is a great question, and requires not only energy on the part of the people, but the highest wisdom in those who represent the people. And while measures looking toward compulsory education are on the tapis, some thought should be given to the subject of education itself, to the end that our children shall not always be heirs of a system that stuffs and crams their young brains with rules of syntax, multiplication tables, and the soliloquies of dead and forgotten celebrities. We want to get rid of drudgery in education, and make our schools conform to the life of the times. Muscles should be educated as well as brains. The system of manual training adopted in the schools of eastern Massachusetts, and in the schools of technology throughout the country, indicate the lines upon which the future education must take form. To be sure, our schools are on a higher plane than that in vogue some years ago, but they can not be said to have advanced in general character in proportion to the demands made upon them, and those demands are made by the people who have neglected to improve the curriculum of education, while prostituting the schools to political chicanery.

Our legislatures will fail in their duty, and the people behind the legislatures will reap the harvest, which a too dilatory conservatism is sure to engender, if measures looking toward the betterment and reformation of our school system, and plans to make compulsory attendance practicable, are longer ignored or pushed aside in the interests of partizan politics and cliques.

DOCTORS WANT PROTECTION.

The medical warts, which by the grace of monopoly infest the people of Connecticut, as well as other States are once more rising up in their proverbial asinine cheek to exact protection of the legislature in their divine right of killing off the sick.

A bill has been introduced which is truly paternal and full of regard for the "dear public" but which the aforesaid dear public does not appear to regard in any way except to laugh at the medical infants, who can not rely on bolus and pills without a recourse to legislative endorsement their blunders. The bill provides that no person after the first day of October 7, 1893, shall in the State, for compensation, gain, or reward, treat, operate, or prescribe for any injury, ailment, or disease, actual or imaginary, of another person, nor practice surgery or midwifery, unless he has a certificate of registration issued by the State Board of Health. Violations of the law prescribe fines of one hundred to five hundred dollars, or imprisonment in county jail from thirty to ninety days, or both such fines and imprisonment.

These medical infants who want the State to provide a prop to hold up their pap, should bear in mind that their nurses have been learning something as well as attending to their dirty linen. If there is anything that will call up a laugh quicker than the antics of these fellows in their struggles for the special privilege of leeching the public we have failed as yet to see it. It does not appear that any complaint has been made on the part of the people or a demand made that the provisions of the bill shall be put in force. At the hearing in Hartford the other day, there was scarcely a friend of the bill present except the sheepskin-decorated promoters, who are so alarmed that some "irregular" way of killing the dear people may get a show. The opposition, however, was prepared for fun, and there was plenty of it. The irregulars, supported by the eclectics, had secured the Hon. Jos. Barbour, one of Connecticut's sharpest lawyers, who made a speech against the bill which for wit and invective has rarely if ever before been heard in Hartford. After he got through the "infants" concluded to postpone the hearing until they could catch their breath and adjourned until March 21st, when in all probability the bill will continue its parturition and die still-born.

It will be noticed that the measure stipulates that certificates shall be issued by the State Board of Health, which means that that board will be composed of members of the Allopath or Homeopath schools. This of course would shut out healing mediums, magnetists, and all others who could not show a sheep-skin from some medical college. Under such a magnanimous arrangement, Jesus Christ would find it as hard to get a job doctoring as he would to get a chance to preach, if he happened to float down here in the toilet he wore or the healing he practiced in Palestine.

The doctors claim in support of the bill that the standard of education has been rising year by year, and that the public have a right to demand that a man who hangs out a sign can perform what that sign indicates. All of which may be true, so far as the public have a right to make such a demand, but there is no evidence that the public has seen fit to exercise that right. We are glad, however, to know that the standard of education has been rising. It was not very high when the doctors killed President Garfield. And perhaps it has improved some since the time the N. Y. World published twelve different diagnoses and as many different remedies, prescribed by a dozen different doctors for the same person. The chances that two doctors will agree on a certain case without previous consultation are about equal to the chances that lightning will strike twice in the same place.

We congratulate the "irregulars," mediums, and healers in their efforts to provide the State of Connecticut with something to laugh at, by securing Mr. Barbour to show up the windy fatuity of the "infants."

BISHOP WIGGER, of the Diocese of Newark, has issued a circular letter addressed to each priest in the diocese, rescinding his former order, in which the priests were ordered to refuse absolution to those members of the parish who sent their children to the public schools in preference to the parochial schools.—He undoubtedly discovered that American Catholics are not quite as submissive as those of foreign countries, whom ignorance and fear governs.

Notice to Speakers and Platform Test Mediums.

We are constantly in receipt of requests from all sections of the North, West, and Southern States for names and addresses of speakers and platform test mediums whose services could be secured. To all such who are not constantly employed we would say, send us your name and address. This will enable us to furnish printed slips to all making such inquiries from which they can select the names of those they desire to correspond with.

If it is in our power to assist you to be constantly employed, we shall be glad to do so.

Scientists Take a Turn at Spirit Phenomena.

Thirty years ago the average scientist treated Spiritualism a good deal as the fellow with the paste diamond in his shirt front treats a lapidary. The scientist and the theologian were substantially on the same ground except that their conclusions were slightly different. The theologian said it was the devil, the scientist said it was an abnormal toe joint. Imagining that nobody but themselves estimated the paucity of their knowledge they strutted as the exemplars of the past and the true prophets of the future. They could account for Spiritualism in fifteen minutes, but they could never account for the wide hiatus between what they knew and what they thought they knew. But these oracles have slowly given place to a different order of scientists, men who can witness a new fact and not feel that the stability of the universe is liable of being shattered. We welcome them and smile at the ponderous manner in which they thresh old straw. One would think to read the recent description of a series of seances held by a party of prominent foreign scientists and printed in the New York Sun, that the raps, levitation of ponderable bodies and other physical manifestations were being presented for the first time, and for the express purpose of giving these distinguished gentlemen an opportunity to docket them in the pigeon holes of their mental sanctums. However, their conclusions are so different from those of the Howard professors who examined into the matter in 1854 and did not report, that we deem them worthy a place. After going over the, to Spiritualists, familiar phenomena, incident to the ordinary forms of physical mediumship and carefully noting each phenomena as presented, they say:

"1. That in the circumstances given, none of the manifestations obtained in a more or less intense light could have been produced by any artifice whatever.

"2. That the same conviction can be affirmed in regard to the greater number of the phenomena taking place in darkness.

"For the rest we recognize that from a strictly scientific point of view, our experiments still leave much to be desired. They were undertaken without the possibility of our knowing what we should need, and the instruments and different appliances which we were obliged to use had to be improved. Nevertheless, that which we have seen and verified is sufficient in our eyes to prove that these phenomena are most worthy of scientific attention. We consider it our duty to express publicly our esteem for and gratitude to Signor Ercole Chiajia for having pursued for so many years with such zeal and so much patience, in spite of opposition and protest, the development of the mediumistic faculties of this remarkable subject, calling the attention of the studios to her having but one object in view, the triumph of an unpopular truth.

"Giovanni Schiaparelli, Director of the Astronomical Observatory, Milan; Charles Du Prel, Doctor of Philosophy, Munich; Angelo Brofferio, Prof. of Physics in the Royal School of Agriculture, Portici; G. E. Ermacora, doctor of Physics; Giorgio Finzi, doctor of Physics."

At some of the seances Charles Richet, professor of medicine and editor of the *Revue Scientifique*, and Cesare Tombrasso, professor of medicine, Turin, were present.

This report is candid and exceedingly refreshing. We commend it to the fatuous anthropoids of the Talmage stripe.

As in Canada:--Do We Desire it Here.

Charles Fillarault published a newspaper in the diocese of Quebec, in which he inserted a serial story by a well-known author, who happens to be under the ban of the priests. The Bishop ordered him to stop printing it, and on his continuing he was denounced at the altar and all Catholics forbidden to read it. The command was obeyed and the paper died. The editor sought redress in the courts, to find that they were under the same influence and disclaimed jurisdiction. He appealed to the American pope, Satolli, to find that he has no control over Canadian bishops. He is only pope of the United States. Satolli is said to be very glad, for an old matter has come down which would have caused him perplexity in vindicating the infallibility of the pope. Some years ago the cardinal of Quebec and cardinal of Baltimore appealed to Rome for instructions on the labor societies. The Quebec cardinal was the first to be heard, and was told to discourage all labor movements. One conversant with Church phraseology knows what that means. After a while the Baltimore cardinal received the same for his instructions, and was informed to pay no attention to such societies. As the pope and his priesthood have fallen violently in love with the laborers, these precedents are rather hard to reconcile with infallibility.

Editor Fillarault has published a pamphlet in which he gets revenge by showing up the immoralities, intrigues, and avarice of the clergy, "who have driven liberty out of Quebec and are now driving out the population."

That is the government which is advocated by the Catholics of this country as superior to our present purely civil one, and which they are insidiously attempting to foist upon us.

Blue Laws in Pennsylvania.

A newspaper carrier has been fined \$100 for delivering papers on Sunday in Pittsburg, and a man has been arrested in the same city for hauling papers to railroad trains on Sunday. The fine and arrest are due to the continued existence of a Sunday Blue Law passed in 1794. An attempt was lately made to amend this act so as to conform it to the conditions of the present age, but the legislative committee in charge of the bill reported against its passage. The sole remedy at the present time seems to lie in a "campaign of education."—New York Press.

If this were not one of the United States we might suppose that the legislators were waiting on "boodle" from the "press gang." But the press is against, not for boodling, even in foreign countries.

ELLIOTT SHEPHERD, editor of the New York Mail and Express wants Sunday changed to Sunday, in honor to the Son of God. The editor of the Louisville Courier-Journal in addition suggests Monday to be called Monkeyday. That is right; let our earthly paternity come next in point of honor to our spiritual, especially as the monkey sometimes evolves into editors with religious views on secular subjects.

EMMA HARDINGE BRITTON, after twelve monthly issues, announces that the *Unseen Universe* will be suspended. It has won a warm recognition from the best class of thinking Spiritualists, and the resolution of its editor is to be regretted. She found its sole management so exacting when united with the preparation of the encyclopedic work, of "the world's pioneers of the new spiritual reformation" she has undertaken, which is to be one of the great efforts of her busy life.

THE WOMEN'S CLUB.

Conducted by EMMA K. TUTTLE.

SHE WHO IS TO COME.

A woman—in no far as she beholds
Her one beloved—
A mother—with a great heart that enfolds
The children of the race,
A body free and strong, with that high beauty
That comes of perfect use, to be it thereof,
And mind where reason rules over duty,
And justice reigns with love.
A self-poised, royal soul, brave, wise, and tender,
No longer blind and dumb;
A human being of yet unknown splendor,
Is she who is to come!

—Charlotte Perkins Stetson.

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something *great* to say; whatever is of daily interest and moment to you, will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on one side of the paper, and address all matter for publication to Emma K. Tuttle, Berlin Heights, Ohio.

Written for the LIGHT OF TRUTH.

The Angel Child.

MIRIAM BAIRD BUCK.

Methought an angel came to me,
With a boon of love in his hand;
And he said: "I bring this babe to thee,
Blown hither from Love's own land."
Thou dear child come near, child,
O child from the bright, bright sky;
How sweet for me to fold thee here,
How sad to see thee die!
His perfect form had a tint of rose,
His face held heavenly calm;
And a prayer from his lovely heart arose,
He would nestle in my arms.
My own child, I'm lonely, child,
Since I see thy face no more;
But my heart will know and claim her own,
When borne to Heaven's white shore.
He trembled down from some bright star
To our under-world acold,
To soon return where angels are,
Where the tender buds unfold.
O fair child! thou rare child!
O child from the bright, bright sky;
How meet it is for one like thee
To rest where angels are!

The Atlanta tragedy, in which Julia Force shot and killed her two sisters, awakens something more than a sensation of horror. It sets one thinking, and pitying, and reforming certain usages which are calamitous at all times, although not often tragically so. One hardly knows which to commiserate, the Southern women, who were reared to feel that they could not be respectable and be self-supporting, or the Southern men, who felt that they could not be gallant and manly if they allowed a lady of their kin to earn her own living. So there they were—the four Force women supported by the two Force men. This arrangement gave the women plenty of time to scrap with and annoy each other, and the men over-exertion to meet all the feminine wants. If they had all been unchained from the errors of their rearing, and educated in some useful business whereby they could have lived independently instead of staying together, cannibalizing each other, body and soul, there would not be two ghostly, murdered corpses lying in Oakland Cemetery to-day, a wretched woman in prison to be tried for murder, and another crime to record. Alas, that it is so!

It marks, too, a danger line. It tells what frail human nature can not bear. Julia Force made a brave fight against fate, but she crossed the danger-line, and her mind became disordered, causing her to commit the crime, which she hastened to make known.

She was afflicted with a bodily deformity, which her own mother ridiculed and made conspicuous. She was the one who bore the family burdens, but her sisters took the petting and the favors. She was the one who economized, but to her the money for her personal necessities came most grudgingly. For years and years, until she reached the age of forty-five, she struggled with her unequal load, until one day when she was informed she would be turned out of doors because she had made a bill of thirty-seven dollars for winter clothes; then the woman grew insane, and took justice in her own hands.

Miss Mary Lawrence, daughter of the late Henry C. Lawrence, a wholesale dry goods merchant on Broadway, who left his talented child in possession of \$3,000,000, has completed modeling a statue of Columbus, which is to front the Administration Building in the plaza. It is said to be a fine conception, well executed.

The figure stands a trifle over six feet high, and represents Columbus with the standard of Castile and Aragon uplifted in the right hand. In the left is the discoverer's sword pointed downward. The head is thrown back, and the face looking up does not have the full appearance familiar in some portraits.

This model is the second one Miss Lawrence has made; the first one was maliciously demolished by an Italian boy whom she discharged for disobedience. To get revenge he stole into her studio, destroyed the figure on which she had worked three months, and stole the lead pipes which supported the arms and legs, selling them to a plumber. When she saw the shapeless pile of clay, she was discouraged, but forgave the little rascal when his mother entreated, and went to work again. Now she has one excellent first effort.

Miss Lawrence is about twenty-five years old, tall, slender, with blue eyes and jet-black hair. She is attractive, and works for the love of art.

The statement, made by the Rev. Anna Shaw in an address to the Woman's Suffrage Association of Brooklyn, that there is not one block of "granite" in this country erected to American womanhood, is proved incorrect by the fact that there is in the city of New Orleans a monument to Margaret Haughery, the orphan's friend. It is a white marble figure of a woman, seated in a chair, with one arm around the neck of a little child. On the pedestal underneath is the simple name "Margaret." This good woman could neither read nor write, but she made quite a fortune, and helped to found the female orphan asylum of that city. She aided all institutions for orphans, and bequeathed all her property to aid the institutions of New Orleans to deal generously with their parentless charges.

The bill for giving women the franchise fell through in the Legislature of New Zealand from the excessive gallantry of some of the members. They amended so that women who could not well attend the polling booths might cast their votes at home, after the manner provided in that country for travelers, shepherds, harvesters, etc. It was seen, however, that to allow half the voters such privileges would lead to corruption, and so the bill went over until next year, when, as a member vehemently said, it will become a law as surely as the sun will rise to-morrow. The Land of the Southern Cross is in the vanguard of reforms. Give women the ballot, and she will go to the polling-booths as easily and dignifiedly as she does to churches and theaters.

Three hundred and twenty-eight thousand divorces have been granted by the courts of this country during the past twenty years, ninety per cent. of them to women.

CLEAN MOUTHS.

The mouth is the most conspicuous feature of the face, and shows slovenliness and neglect more disgustingly than any other organ of the body. If given proper care, it may be sweet, fragrant, and attractive, doing in a charming manner its important part in carrying out the requirements of happy lives. When we speak, sing, smile, eat—which is really a fine art as well as the first-named accomplishment—there is the mouth under close observation, telling by its appearance what care is bestowed upon it. If behind the lips are revealed teeth around and between which are quantities of decaying matter, making a flush pasture for micro-organisms, which, when dislodged by mastication, are mixed with the food, causing fermentation in the stomach, there is an unspoken declaration that the person to whom they belong is not attending to his own best interests.

It is an unnecessary annoyance to others to carry a foul mouth, emitting a bad odor into a room in which the air will unavoidably be tainted by impure emanations. It is an easy matter to cleanse the throat and mouth with some simple remedy; as, salt and water, lemon juice, or borax and water, and thus guard against what Dr. Holbrook styles "mouth indigestion."

We all know good digestion begins in the mouth. The food must be made fine and mixed with saliva, which requires teeth and time. The best of teeth can not do their part on foods without time to make them fine, nor can the best of gastric juice dissolve the chunky substance which imperfect teeth and lazy jaws send down for its action. The beginning of perfect digestion is perfect mastication, and let us hope the men and women of the future will have strong beautiful teeth and time to use them. Remember decay can not go on in a perfectly clean mouth. Teeth are safe if clean, and there is no disgusting smell of decaying food issuing from the mouth if there is none left between the teeth to ferment and cause decay and toothache. A clean mouth may be sweet as a fragrant flower.

Written for the LIGHT OF TRUTH.

TYPE-WRITING FOR WOMEN.

G. C.

To the invention of the type-writer an army of young women owe their positions in the business field, for no business house of any pretensions whatever but has its type-writer, and in the larger firms, railroad offices, and all places where a large correspondence has to be attended to, there are numbers of them. In view of this fact, type-writing as a trade offers many advantages to those young women who are seeking a means of earning a livelihood.

To succeed in this work requires a more general knowledge than is usually acquired in the school-room. Correct spelling and punctuation, and the proper use of capital letters are essential qualifications. Added to this a knowledge of the current events of the day, and a familiarity with the spelling of the names of public men will be of great assistance in the work.

Notwithstanding all the newspaper talk for and against the "pretty type-writing girl," she is largely a creature of the reporter's imagination, and does not exist to any great extent. When a man employs a woman for work, beauty and age count for very little, and if she is a woman of intelligence and ability, she usually holds her position, be she ever so homely.

As a rule, women, because of their pliable fingers, make better operators than men. Many firms prefer the services of a woman, considering them less liable to talk or make use of the secrets of the business.

It is estimated that not one-fifth of the number of women who study type-writing become experts. This is due in some instances to a faulty education, and in others to their not possessing the pliability of fingers necessary to manipulate the instrument with rapidity. An operator should be able to write from sixty to eighty words a minute, but an expert must go beyond that, and be able to maintain a uniformly high rate of speed.

In a recent type writing contest, for the purpose of creating a record, two women and two men competed. The victory was won by a woman, Miss Ella Sherman, who wrote 179 words in a minute.

WOMEN'S CLUB CORRESPONDENCE.

In your issue of March 11th I find the inquiry as to whether a woman owns the clothes she wears, and what is the law upon the subject. If we answer the question as it relates to Ohio, we should say she does, and much more. As the law of this State now exists, a married woman is as entirely independent as to the ownership of all her property as if unmarried, she being only required to have her husband join in a deed of conveyance with her, in order that the purchaser may take her land free of any dower of the husband therein.

Your inquirers ask where the law may be found. The mutual obligations of husband and wife are defined, as far as may be, by legislation, on page 764 of our Revised Statutes, to be that of mutual respect, fidelity, and support, the husband to be the head of the family, choosing the place of abode and mode of living—he to support her and minor children by his labor, and she to assist so far as able; either may enter into any engagements with each other, or other persons, which either may lawfully do if unmarried, but not to alter their legal relations to each other, excepting that they may agree to immediate separation. A married person may take, hold, and dispose of real or personal property as if unmarried, while neither is answerable for the acts or debts of the other unless as sureties upon written contracts. If a wife abandons her husband, he is not liable for her support, unless she had good cause for the separation; and if he neglects making provision for her where good cause does exist, any other person supplying her necessities may recover their value from the husband, as upon contract therefor. For over thirty years past her real estate has been her separate property, subject to her sole control, and neither income nor land is liable for her husband's debts. He was once liable for her debts prior to marriage, and for her torts, as in slander and assault and battery, upon third persons. This is no longer the law.

The only case known, involving the right to her clothing, was tried before the Revolution, and even then her paraphernalia were held to be her own property, so that they could not be held for even her own or, much less, her husband's debts. This is the law now; and as we gain a better knowledge of the law as it in fact exists, and employ less sentimentality, your columns will be less likely to bear so much of matter that is alike revolting as unfounded, both as to matters of law and fact. Neither do I think it is necessary either to become a Nationalist, Populist, Anarchist, Socialist, or even a Spiritualist, but simply informed as to the laws and the facts, and even much less for women to vote because of any immediate necessity for our "keeping all tranquil on the Hymenal Potomac."

Unselfishness is never self-conscious. The person who is always conscious that he is a martyr is one of the most selfish persons on earth.—*Sabbath Visitor*.

MEDIUMS AND LECTURERS.

G. W. Kates and wife will lecture in Pittsburgh, Pa., during March. Address 375 Wythe Ave.

Mrs. Mary C. Morrill has located temporarily at 10 West Thirty-second Street, New York City.

Carrie C. Van Dure will attend to calls from spiritual societies of the Spring months. Address Geneva, O.

Will C. Hodge would be pleased to make lecture engagements. Address 315 West Van Buren Street, Chicago, Ill.

Abbie F. Watkins desires engagements to lecture, especially on Roman Catholicism. Her address is Greentown, O.

Mrs. Mary A. Carter's address at present is P. O. Brooklyn, N. Y. Will answer calls to labor wherever her services are desired.

F. Gordon White, trance, test, and platform medium, may be addressed for engagements. Permanent location, 26 Bishop's Court, Flat C, Chicago.

Dr. C. H. Harding lectures in Taunton on the 25th of March. For engagements address Hotel Reynolds, 15 and 17 Boylston Street, Boston.

Dr. T. F. Castelling, of Edgar, Neb., would like to arrange with societies for lectures and experiments in hypnotism during next fall and winter.

Mrs. S. C. Scovell, lecturer, trance, test, and psychometric reader, will accept engagements. All correspondence answered promptly. Address, 1208 McGee Street, Kansas City, Mo.

Dr. J. M. Temple has closed his engagement in Washington, D. C., and leaves for Marshalltown, Iowa, where he may be addressed for engagements for societies and camp-meetings.

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Address, 4954 South State Street, Chicago, Ill.

E. J. Howell would like to arrange for lecture dates and camp-meetings. Address for the next three or four weeks, 160 Fountain Street, Providence, R. I. Afterward, Asbury Park, N. J.

Until further notice Dr. C. T. H. Benton can be addressed for lectures, at 771 Sixty-third Street, Englewood P. O., Chicago, Ill., instead of 400 Buckner Ave., Peoria, Ill. Will also attend funerals.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn, Cincinnati, O.

Mrs. Julia E. Davis, inspirational and test-medium, will speak at Lynn, March 20th; Fitchburg, 31st; Taunton, April 2d. Address for engagements, 234 Windsor Street, Cambridge, Mass.

Owing to the discontinuance of the Gould Independent Lecture Course in Cleveland Willard J. Hull has the month of May on his hands and is open for an engagement for that month. Address 51 East Broad Street Norwich, Conn.

Lyman C. Howe speaks at Williamsport, Pa., the Sundays of March. Will be at anniversary exercises on 31st at Lockport, N. Y. Address until 20th at 499 High Street, Williamsport, Pa., and from 20th to April 2d at Lockport, N. Y.

Mrs. F. Adams, formerly at 130 East Twenty-sixth Street, Minneapolis, Minn., is now principal of the female department of the Minnesota Magnetic Sanitarium, and should be addressed Mrs. F. Adams, Lock Box 757, Austin, Minn.

E. Ahrus Titus, South Abington, Mass.—who has come into Spiritualism through the doorway of incoherent demonstration, after having for years held a strong position in the Baptist denomination—will answer calls to speak, wherever his services are desired.

W. A. Mansfield, the slate-writing medium will start from Cleveland, O., April 1st for a professional tour through the States. Those living in towns or cities where a medium is needed should correspond with him. Address permanent 615 Society for Savings Building, Cleveland, Ohio.

Mrs. A. H. Luther may be addressed during February and March at Cincinnati, O., April at Pittsburgh, Pa., May at Washington, D. C., June, Western New York, July and August, camp-meetings, September and October are open dates. November and December of 1893 are engaged.

G. H. Brooks is engaged in Topeka, Kan., for March, and St. Louis, Mo., for April. He also resumes his place as Chairman of Haslett Park Camp Mich the coming summer. His permanent address is 144 North Liberty Street, Elgin, Ill.; but while in Topeka it is 177 Topeka Avenue. He will attend funerals or weddings.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps. Also desires engagements with societies for the months of February, March, and April as platform test medium. Address 264 East Main Street, Piqua, Ohio.

Abbie N. Barnham, of Boston, is speaking this month in Brooklyn, N. Y., Conservatory Hall, to fine and appreciative audiences, this being her third engagement in this city this season. She has recently been speaking in Boston, Everett, Taunton, Manchester, N. H., and Providence, R. I. Please address Boston, Mass., Station A.

Mr. F. A. Wiggins, lecturer and test-medium, Salem has the following disengaged Sundays for the year 1893: June 4th and 11th, and November 13th. All other Sundays for 1893 are engaged. During March he speaks in Lynn the 4th and 11th; in Providence, the 10th; in Haverhill, the 20th, and March 31st for the Boston Spiritual Temple Society. Address 37 Boardman Street, Salem, Mass.

\$100 Reward, \$100.

The reader of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

Neglect of the hair often destroys its vitality and natural hue and causes it to fall out. Before it is too late apply Hall's Hair Renewer. A sure remedy.

Good Night.

Do you keep Dr. Hoxie's Certain Croup Cure in the house? If not, lose no time in purchasing it, for it saves hours of suffering and anxiety, and may save life. It is a remarkable cure for croup, colds, bronchitis, diphtheria, croup throat, whooping cough, and pains in chest. 50 cents. A. P. Hoxie, Buffalo, N. Y., Manufacturer.

FOR YOU

Send four cents postage, a lock of your hair name, age, and sex, and receive a diagnosis of your disease free.

DR. M. E. HILL, Mechanicville, Iowa.

Magnetic Physicists.

Send ten cents, lock of hair to the magnetic and spirit-healing physicians, who will diagnose your case free of charge. Send for circular.

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Psycho-Magnetograph

This instrument is an unexcelled means for obtaining communications from departed friends and developing mediumship, the message being made legible, can readily be understood by any person who can read, and is so arranged that it will permit of from one to four persons using it at the same time, thus rendering a mutual assistance in development. When used it closes up like a book. Size 4 by 2 inches. Price, paper covers, cloth back and corners, \$1.00; cloth covers, leather back and corners, \$1.25. Sent postpaid with full directions for use on receipt of above prices. Liberal discount on orders for large quantities.

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Have you the Catarrh, Weak Eyes, Impure Blood or Indigestion, my treatment will cure you. Magnified Catarrh Remedies \$1.00. Prescription for the Blood, 50 cents. There is no better blood and liver restorer, and I have had several pairs before them, that did me very good service. They give an easy, restful feeling to the eye, and are so clear that one almost forgets that they are not a part of the natural eye. My eyes grow younger by their use. Fredonia, N. Y. LYMAN C. HOWE.

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Melted Pebble Spectacles restore lost vision. Write for illustrated catalogue and how to be fitted by my new clairvoyant method. Specimens sent by mail.

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Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address, J. C. BATDORF, M. D.

President of the Magnetic Institute, GRAND RAPIDS, MICHIGAN.

WONDERFUL OFFER by a powerful clairvoyant and magnetic healer. Send 2-cent stamps, lock of hair, age, sex, and one leading symptom, and I will send you a full and correct diagnosis of your case. Address, Dr. W. F. LAY, Box 22, Denver, Col.

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Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address, J. C. BATDORF, M. D.

A. WILLIS.

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Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at 2 o'clock. Every evening Monday and Saturday excepted. All day on Friday and Saturday running east to Third and Lock.

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Miscellaneous Articles

THE A. P. A. PRINCIPLES.

Oce R. Jackson, president of the State council of Iowa of the "American Protective Association," says: "This organization has a membership of 15,000 to 20,000 in Iowa, and about 400,000 in the United States, although it is only about five years old."

1. Nationality is not a bar to membership in our order. We ask no man where he was born.
2. We interfere with no man's political opinions.
3. We attack no man's religion, so long as he does not attempt to make his religion an element of political power.
4. We unite to protect our country, and its free institutions against the secret, intolerant, and aggressive efforts that are persistently being set forth by a certain religious political organization, to control the government of the United States and destroy our blood-bought civil and religious liberty.
5. We are in favor of preserving constitutional liberty and maintaining the government of the United States.
6. We regard all religious-political organizations as the enemies of civil and religious liberty.
7. It is in our opinion unwise and unsafe to appoint or elect, to civil, political, or military office in this country, men who owe supreme allegiance to any foreign king, potentate, or ecclesiastical power, and who are sworn to obey such power.

8. We are in favor of maintaining the principle of one general unsectarian free school organization, and will oppose all attempts to supplant it by any sectarian institution.

9. We are opposed to all attempts, local or national, to use public funds for any sectarian purpose.

10. We are in favor of laws taxing all Church property.

11. We are in favor of changing our immigration laws in such a manner that they will protect our citizen laborers from the evil influence of cheap pauper and criminal labor, which through the instrumentality of European propagandist societies, and in this country by the aid of strikes, and the subtle influence of priests, are rapidly supplanting our free and educated American citizens in every line of industry.

12. We believe there should be an educational qualification to the elective franchise that will require every "American citizen" to be Americanized.

13. We are in favor of putting into office honest and true patriots, who are best qualified to fill the position regardless of political parties.

14. We are willing to be governed by these principles in our future political action.

15. Our mission is to awaken the people of free America from their lethargy, indifference, and over-confidence. "Eternal vigilance is the price of liberty," yet the Protestants of this republic have ceased to be vigilant, and in conscious strength, are either intently chasing the almighty dollar, or quietly dozing, while we swiftly drift toward a more tremendous and terrible crisis than this country has yet known.

THE FARIBAULT SCHOOL SYSTEM.

The much-discussed Faribault school system is one which Archbishop Ireland, of St. Paul, has championed in Minnesota, and takes its name from the fact that it has been in operation at Faribault, Minn.

It provides that the Catholic parochial schools be turned over to the management of the public school boards, who shall supply such schools with teachers and liquidate all expenses incurred in their operation. During the regular school hours of the day the instruction shall be entirely secular. After the regular school hours the Catholic children may be instructed in the religious tenets of the Church in such schools.

A certain element of the Church has apparently been pleased with the plan. Archbishop Ireland led in its support. It was understood that even Cardinal Gibbons rather favored the new departure, though not an avowed champion of it. On the other hand, Archbishop Corrigan is opposed to it, as are many others of equal influence in Catholic circles. The decision of the Pope on the question was to the effect that where Catholics are without sufficient means to establish and support parochial schools they may send their children to the public school.

This brings us to one of the objects sought by the change, which is to shift the expense of maintaining the schools from poor Catholic communities, unable to bear such a burden, to the treasury of the State. Archbishop Ireland has made all that he possibly could out of this plea, and it was with this argument that he won a sort of half-victory at Rome, in which the Pope agreed to exceptions in special cases, while condemning the system itself.

This, of course, does not remove or abate the pronounced antagonism of the Roman Catholic hierarchy to our American public school system. Our public schools are still "social plagues," "godless," and "un-Christian." The question, then, naturally occurs as to the real character and animus of the change. Do the public schools of Faribault furnish religious instruction acceptably to Catholics? If not, why are they not "godless" like other public schools? If the parochial schools of Faribault and Stillwater have been genuinely transferred have they, too, become "godless" schools? If they are not now "godless" schools, then some element must have been retained which makes them essentially different from ordinary public schools. The conclusion is irresistible.

What is this alien element that has been retained in these so-called transferred schools? It is that "instruction in the Catholic faith is to be permitted after school hours by Catholic teachers wearing 'the religious habit' of the Church." It requires only a moment's reflection to realize what these concessions mean. Nuns, an ecclesiastical body pledged to the sectarian teaching of the Roman Catholic Church, are the teachers in these schools. The picture of the Pope, the head of the Roman Catholic hierarchy, remains in a prominent place, in the gaze of all, in the Faribault school. In Stillwater the buildings of the parochial school have not been made over to the public school board, but are simply rented by them, and part of this school holds its sessions in a neighboring Catholic convent.

There are some people who can not see but that in these instances the State is paying the expenses of sectarian schools for Catholic communities too poor to support them without such assistance. So long as a Catholic school sustains itself without asking for public money it is entitled to all of the privileges of any other well-ordered private school. In such case, however, it should be subject to such public supervision as to make sure that it afforded the equivalent of that form of education given in the public schools, and which is deemed requisite to good citizenship.

The State should not, and, according to the whole theory and spirit of our institutions, can not contribute one cent, directly or indirectly, to the support of sectarian schools. To concede anything on this point is to surrender all.—*Nail and Express.*

The city school election at Keokuk, Iowa, was held March 14th. Never before was there ever such interest taken. Two thousand eight hundred and twenty-four votes were cast, more than were ever cast at a presidential election, and about 2,500 more than ordinary at school elections. The American Protective Association ran candidates for trustees against the Catholic nominees. The A. P. A. had a great majority.

COWARDICE OR IGNORANCE.

The Commercial Gazette of this city shows its obsequence to the Roman patronage by reporting the following item from the *Catholic Telegraph* among its Church news:

There are many Catholics in the United States, and they are as loyal to the Republic and as solicitous for its welfare as any other religious body. Pope Leo XIII., whom every Catholic loves and obeys, has repeatedly expressed his affection for this country, and has urged his faithful children in Christ to support its institutions and its form of government with loyalty. The real foes of America, the men and women who are overthrowing Americanism, are those who would foment religious discord, and deny to all classes the right to worship God according to the dictates of their consciences, a privilege guaranteed by the American constitution.

Under the same head a little farther on it adds the following on its own responsibility, which patriotic Americans of Cincinnati and the State of Ohio—notably the A. P. A.'s—will not forget in a hurry:

The action of some irresponsible persons in circulating slanderous anti-Catholic literature about the city has occasioned many pastors to raise a voice of warning to the faithful. The venerable Arch Bishop Elder has urged silent contempt as the best answer to the actions of certain bigots, and the advice of the Prelate is being heeded. Father Murray last Sunday remarked that no attention would be given by intelligent Protestants to such anonymous literature.

Comment is hardly necessary; but it may be prophesied that before another year the C. G. will be vainly striving to attract attention from American citizens by bringing the news from the opposite quarter, and somebody will be surprised to get acquainted with the many "irresponsible persons" engaged in the work of preserving American liberty. But, "Lord, forgive them, for they know not what they do."

Planting Heaps of Trees.

The priest in Bloomington, Ill., has received a consignment of Winchester rifles which were billed "ornamental trees." If our enemies who are taking so much pleasure in attempting to deny the genuineness of the encyclical published by us some time since, and also an article headed "A Pamphlet," will deny this, we shall take particular pains and great pleasure in proving the truth of our statements. The priests and bishops who received rifles some time ago did not deny our charges, nor dare they. They know we possess conclusive proof of the truth of our assertions, and, if necessary, could use it, and thus make them falsifiers as well as traitors. It is about time that we were awakening to a true realization of the true State of affairs, and taking a voice, and if necessary, a hand, in this question of secret armament.—*Tri-City Blade.*

Some may feel disposed to treat the foregoing lightly, and for their benefit we publish the following, which we clip from the *Catholic Telegraph*, a recognized Roman organ:

"Uniform Rank, Catholic Knights of St. John, in Tiffin, Sandusky, Postoria, Findlay, Port Clinton, Bellevue, Marble Head, and Norwalk, have organized a battalion, and the representatives of these commanderies met in Tiffin, January 23d, perfected the organization by electing as colonel Lewis J. Fleck, of Tiffin; lieutenant-colonel, J. A. Dempsey, of Bellevue; major, Jas. J. Ineichen, of Port Clinton. The Sixth Regiment Pythian Band, of Tiffin, was elected regimental band. The Fourth Battalion of the above organization gave a great military reception later in Music Hall. The installation of the new officers also took place on this occasion."

Suppose the A. P. A. were to do as the Catholic Knights are doing? Wouldn't a Romish whine be heard at once? And yet the A. P. A. has the first right, if any there be, to maintain an armament.—*American Idea.*

Is Bob Really so Bad?

It is not the intention of this paper to defend the doctrine of Bob Ingersoll, far from it, but upon observing the magnanimity (?) running through the following paragraph taken from the *Catholic Telegraph* we are led to wonder wherein lies the greater evil, in Bob's agnosticism, or the creed that permits the use of such references to a great humanitarian:

"That prince of liars, R. Ingersoll, eulogizing the champion liar of the world, Voltaire, such was the spectacle presented last Sunday evening in the Grand Opera House of this city."

Bob may be away wrong on theology, but on our system of free education he is unmistakably sound. He may live to repent his attacks upon Christian faith, but he fought long and valiantly to abolish slavery and preserve the union, nor is he a traitor to our American institutions now. With all his faults there is much to admire in his character, and we are constrained to remark that the fellow who owes his allegiance to a foreign potentate, is not worthy to tie the great lawyer's shoe latches, much less to damn him with the sangfroid of a steamboat mate who curses a roustabout.—*American Idea.*

Consistency is never out of place, even though it is used in a campaign against the inconsistent Romanists. A few weeks ago some anti-Catholic organ praised Gov. Altgeld, the free-thought and reform governor of Illinois, for compelling the Hibernian Rifles of Chicago into the National Guard, thus keeping them under surveillance. Now comes another of these organs and says the Illinois governor ought to be ashamed of himself to put Papist soldiers into the National Guard. Have these papers, perhaps, their personal prejudices, religious and political, aside from the anti-Catholic principles they are advocating? If so, they would better be laid away if they expect to keep a unity of action in the rank and file of their combatants and supporters. An issue of that kind should be well defined and its principles strictly adhered to. Or, is it, perhaps, too comprehensive or broad to be reduced to a code or platform?

The Romanist may preach against Protestantism all he has a mind to; nobody interferes with him. He is allowed to enjoy the liberties of this land, of which one is free speech. But let someone not a Romanist, whether foreigner or American, claim the same right in a city or community governed by Romanists, and a mob is ready to stop him or impede his freedom as much as possible. Why is this thus? Are we thereby to be notified that free speech is only a sentiment, so far as non-Romanists are concerned? Let us begin to put the boot on the other leg a little, and see who is most entitled to the rights of citizenship—Americans or Romanists? It is about time that the country be aroused from its lethargy and take a hand in the shaping of affairs that have too long been left to aliens and men not in sympathy with our free institutions.

Speaking of the celebration of the festival of the Holy Name in the Catholic cathedral a careful reporter says that two thousand were present and "nearly all these visited the archbishop in the sacristy of the cathedral, kissed his ring and wished him a happy new year. 'Kissed the ring' Think how medieval that is, and how repugnant such effusive humiliation must be to such of them as have imbibed any republican principles. Imagine visitors kissing President Harrison's eye glasses or President Cleveland's cane!"—*Independent.*

Father Watery, a prominent Catholic priest of Ashland, Cal., has left his Church to join a Protestant denomination. There was too much Romanism and not enough Americanism in the old creed for him. Mr. Watery believes in progress.

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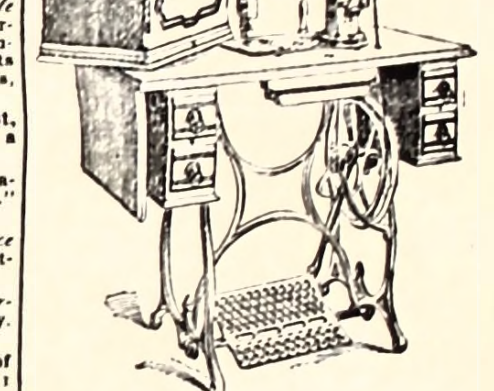
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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—Mrs. Celia Hughes has removed to 5 Eastbourne Terrace, Cincinnati, O.

—Mrs. A. H. Luther is engaged during April at Pittsburg, Pa., and may be addressed at No. 10 Kirkpatrick Street.

—Mrs. Celia Hughes will lecture on the "Aggregations of the Roman Catholic Church," at Greenwood Hall, corner Sixth and Vine Streets, on Wednesday evening, March 24th, at 7:30 sharp. Admission 25 cents.

—Hudson Tuttle and Emma Rood Tuttle are engaged to lecture before the Spiritual Society of Columbus, O., the first and second Sundays of April. They will also assist in the organization of a progressive lyceum, for which we predict a useful and glorious future.

—The Spiritualists of Vermont are arranging to hold a convention at Morrisville next June. They hope to make it a feast of spiritual good, having secured the services of Edgar Emerson and Clara Banks, who, together with the Vermont speakers, will be all that could be desired.

—In the biographical sketch of Dr. J. R. Buchanan, published in No. 15, he was made chairman of the Kentucky Democratic State Central Committee in 1880, which should have read 1860—a difference of twenty years. In 1880 Dr. Buchanan was in Boston, engaged in spiritual work.

—People who prefer short and concise confabs with their spirit friends to the more extended, flowery or sentimental ones, will find in Mrs. Plymouth Weeks a medium whom the spirits can utilize for that purpose. Her phrase is trance, test, and business medium, and her address is 43 Kenyon Avenue, this city.

—The *Grand Rapids Eagle* gives Prof. S. W. Edmunds a three-column hearing on "Spiritualism Defined." The subject is treated in a style suited to the two in our philosophy, and will undoubtedly do much in a general way to make the morale of Spiritualism understood. Secular papers that give our literature a hearing should be given the preference by Spiritualists.

—Mr. C. J. Barnes, the trumpet medium—or, Charlie Barnes, as he is most familiarly known—has been urged to remain in Cleveland, O., a while longer. He was looked for in the Northwest, but had to cancel that engagement on account of a bad cold. Not having a special destination otherwise his friends kept him in Cleveland. His address is 2762 Broadway of that city, where he will remain until further notice.

—Mrs. Sophronia E. Warner Bishop, who has been in the lecture field thirty-nine years, desires to receive calls to lecture. Would like to secure engagements for the remaining time of 1893, and of the entire lecture season of 1894. Is ready to make engagements in any State in the union. Address box 774, Traverse City, Mich.—Mrs. Bishop is a lady of refinement and education, and we heartily recommend her to societies in want of good speakers.

—At a recent celebration of the Union School in San Leandro, Cal., our old contributor, Professor Dawbarn, was called into requisition by the above institution to deliver an address to the pupils, which he did with great merit to himself, and much to the enlightenment and pleasure of the school attendants. Professor Dawbarn is an interesting reasoner, and sees things as they are, thus enabled to present a true picture of things to his auditors or readers.

—Mrs. A. B. Severance, the celebrated psychometrist, has her card on our sixth page, to which we gladly call the attention of our readers. The *Banner of Light*, in a recent issue, speaking of her psychometric gift, says: "Concerning the value of what she has done in the past there is no possibility of doubt." Under her treatment many invalids have been restored to health and vigor; and through her advice and council the unhappy and unfortunate have been pointed the way to happiness and success.

—Dr. Albert Ross, the popular young druggist, corner of Ninth and Vine Streets, has entered the hymenal bonds, the happy bride being Miss Florence Hirley. The friends still remember him as Bert Ross, who kindly assisted at the entertainments of the Union Society on various occasions. Now, it behooves the friends to remember his place of business when in that neighborhood and in need of drugs. One good turn deserves another, especially when we are reminded of the little ditty which sings: "Needles and Pins, Needles and Pins, When a Man gets Married the Trouble Begins." But we hope his own will be drowned in happiness.

—Our readers undoubtedly have noticed for sometime past an advertisement in our columns concerning the Ether Ray Apparatus. In order to be able to say something personal of the same, one of the "apparatuses" was sent to this office for trial or experimentation. No one here having any chronic troubles—happily for us—we could not give the apparatus a fair trial ere this writing. But we can at least say one thing for the invention or discovery, and that is that it cures headache, we having been, on several occasions lately, subjected to severe headaches, arising from nervous troubles, and on each occasion cured by use of the apparatus. So far we recommend it cheerfully. The apparatus is patented and made in Germany, which fact may be another recommendation for it.

—Owing to threatening weather the audience was not large at the Ethical Society last Sunday, but the audiences at both afternoon and evening were well entertained. In the afternoon Mrs. Snider opened services by answering questions, which she did in a manner that showed she was thoroughly under spirit control, and that of an elevated order. Mrs. Ricker answered questions and gave tests in a manner that thoroughly pleased and satisfied the audience. As her health returns the power of her control returns with it, and he never exerted it more to the satisfaction of the audience than on this day and evening. At night the audience was entertained by Mrs. Ricker, Fox, Sagmaster, and Professor Ernst, in the manner these mediums are so well able to do, and altogether a pleasant day was passed. Services as usual next Sunday, afternoon and evening.

REPORTER.

—At the Wednesday evening services of the Union Society last week Mrs. A. H. Luther delivered a neat little lecture on "Liberty." She pointed to the fact that liberty was an outgrowth of wisdom, and the latter an effect of education and moral development—the antipodes of ignorance and intolerance. Oppression, of course, accompanies the latter, and is a bar to the enlightenment of the masses. But the time is at hand for the people to decide whether Church or State shall govern them. In the latter choice only lies progress, when the people's creed can be written in one word: Liberty. Our Declaration of Independence is so designed, being neither for nor against the Church, and it behooves Americans to preserve it, or sacrifice their freedom. In closing her remarks she said: Liberty is the child of wisdom. Come to us and baptize us in the great fountain of life, and let the watchword be given that liberty is the highest throne upon which angels can sit."

—The two services of the Union Society last Sunday at G. A. R. Hall were blessed with two good audiences, Mrs. A. H. Luther being the center of attraction. Her subjects were "Spiritualism has Elevated Humanity from the Superstition of the Past by Allowing it to Think," and "A Wall for Bread from the Homeless Millions a reward from Rome to the United States for Favors Received." The latter theme was reserved for the evening, and drew quite a number of non-Spiritualists to the hall who had received an inkling of her fame in treating this, just now, popular topic in the West. While the subject was handled on this occasion mainly from a philosophical standpoint, it was not left devoid of those basic facts and interpolations with which Mrs. Luther always spices her arguments to keep her footing secure and prevent misunderstanding. She said in her introductory remarks that no matter what question is taken into consideration involving the Roman power there was always something unpleasant connected with it. She then went on to show that Romanism was a power unique in itself—unlike all other religious denominations—and instead of leading its adherents and supporters to the light, it imprisoned the human brain, and consequently, was destructive to liberty, this creating want and making its people to a large extent homeless. This she substantiated by depicting a state of affairs among the poverty-stricken, for which only ignorance is responsible, and principally due to a lack of practical education which is denied these people by their Church. Yet the Church, she said, that kept these people in ignorance and from which it drew its support, was the wealthiest in the world, and constantly adding to its coffers. Other religious denominations shared their wealth with their communicants, making them in part owners of their estates. Romanism endows all to the Pope. It is, therefore, self-evident that this method meant an affection for power—an endeavor to bring the world to its feet. In this one aim it neglected its own. The consequence is a wall for bread from the homeless millions—Rome's reward for favors received. The United States, the speaker said, guaranteed all its citizens freedom. It is, therefore, the duty of Americans to see that these principles are

carried out, so far as those living among them were concerned. The abolition of poverty among them is a step to be considered as the initiatory. She proposed to do this with the so-called Church property, not strictly a part of the Church, as convents, etc., whose walls are only serving to keep them in within, and those out without—methods not practiced by Protestants. Much want could be relieved by the sale of such, while portions could be reserved for educational purposes—the next step toward extending to the down-trodden race the freedom that belongs to them by the rights of our constitution. Justice must be theirs, she said, closing with a beautiful sentiment on this word, saying among other things that "its grandeur lies on the mountain top of wisdom." Next Sunday evening Mrs. Luther delivers her valedictory, preceding it by an anniversary address in the morning. After the evening lecture Mrs. Kopp, a favorite medium here, will give tests. The Sunday following will be the opening day of the celebration of the forty-fifth anniversary of Modern Spiritualism, for which the Union Society is making elaborate preparations, as announced by the president, Mr. E. O. Hare, at the close of the services last Sunday evening. In connection with this, he made the request that members and attendants kindly donate flowers or loan the society such articles as may serve as decorations for the event. Particulars of the celebration will appear in next issue.

Elmira, N. Y.

The First Spiritualists Church of Elmira, N. Y., is an incorporated body. It was incorporated in accordance with the laws of the State of New York, in February, 1888.

It has endured the assaults from all sides. But God and the angels are with us to sustain us. We have builded upon that eternal rock, which will endure while the ages last.

We hold regular weekly meetings every Sunday evening. Our hall is filled to overflowing with intelligent, thinking people, who are seeking for the truth.

A lecture is given each evening by the writer of this article, after which tests and readings are given by sisters Allen, Stromam, Bartholomew, and Welch, all our own home mediums.

Most excellent tests and proof of the genuineness of their mediumship are given to the public on each evening.

Some of the recent subjects of my lectures were, "Practical Spiritualism," "The Handwriting on the Wall." Last evening our subject was, "There is nothing hid which shall not be manifest."

As I see it, we have reached a higher plane. A new era has dawned upon us. I ask Spiritualists the world over to declare Spiritualism to be the grandest religion that has ever dawned upon the earth. I ask you all, brothers and sisters, everywhere to live this glorious religion; to practice this, the purest and most humane religion that the world has ever known.

Then Spiritualism will become practical; and that germ of glory, of love, and humanity, so long hidden and latent within its folds, will blaze forth with all its magnificence and grandeur which shall enchant the world, and hasten the millennium-day.

Then will those old formalities of pride, pomp, and show, and above all, that curse of all curses, viz., avarice and greed, fear, and slavery, "see the handwriting upon the wall," and vanish away like dew before the uprising of the glorious sun of emancipation.

The plain truth is with us here (be careful now, brother and sisters, and do not go into spasms, so that it will require our greatest efforts to bring you out of them). For fear that I am not "orthodox," for I withdrew from the Methodist Church more than forty years ago and became a Spiritualist. But I mean just what I am going to say, viz.: That "Jesus is passing this way," and hosts of other good spirits with him. And we are becoming imbued with those glorious principles of love and humanity, which he taught, lived, and practiced.

And the people are coming with us; for they love that which is just, pure, humane, and good. The germs of honor and all virtue yet remain in the soul of the people.

Let every true Spiritualist embrace all of the most needed reforms of this age of advancing civilization, and thereby do our duty towards making the world happier and better. Then we will have become practical Spiritualists.

WM. M. MARTIN.

ATTENTION SPIRITUALISTS!

The First Society of State Spiritualists and Liberals of Delphos, Kansas, appeals to all Spiritualists and Liberals in behalf of a worthy mission. We are not begging, nor do we ask something for nothing.

Our society has in contemplation the erection of a hotel upon its beautiful grounds, in order that we may accommodate to the visitors attending the camp.

The projective movements are now ripe for action. Our association is legally chartered and stock issued. We can not carry to completion our work without some assistance, we, therefore, call upon all those who can help us in any amount to subscribe for as many shares of stock as convenient for them. The stock is fixed at one dollar per share, and every share has an intrinsic worth, being fully represented in property. This camp is destined to become the representative camp of the West, being located in one of the most fertile valleys in the State; a salubrious climate, a fine farming country, and in all a pleasant place for the home-seeker. It being the State Camp, with legally authorized power to institute auxiliary societies, schools, sanitariums, etc., makes of it an accomplishing future for all who invest in its stock. We make this proposition: To every one who will subscribe for five shares or more, we will send the LIGHT OF TRUTH for one year to any name designated by them.

Now, friends, here is an opportunity to spread the good cause in a two-fold way, and thereby help to build up the future work of Spiritualism.

For full information and details address

I. N. RICHARDSON, Sec'y, Delphos, Kan.

Dayton, O.

According to my way of thinking it seems that the only way to be just to one another is to tell the truth. We can help one another along the pathway of life by "Doing unto others as we would have them do unto us."

The truth to be told in this instance is about our Brother W. H. Meyers, of Van Wert, O., who has been lecturing for the First Spiritual Society since the holidays. He has been located in Hamilton since sometime in January, but comes up to Dayton to serve the society with a good lecture every Sunday evening. The subjects given are, "Why I became a Spiritualist," "Truth of Spiritualism," "If God is good, why does he punish his creatures," and "The Evidence Reviewed," which was repeated Sunday before last by special request. His control is Dr. W. E. Channing. He is an earnest worker in the cause of everlasting truth, and is anxious to put on the armor and enter the field to fight for the cause and sow the seeds of truth along the highway and hedges. He is genial and courteous, and always ready to extend the hand of a brother to all that come in contact with him.

We feel grateful to him for the assistance he has given us as a society, and the teachings set forth in his lectures are as bright beacons in our pathway, and the remembrance of them are kept as cherished mementos of the past.

We would cheerfully recommend him to other societies, who, like ourselves, are struggling and earnestly seeking for the truth. His P. O. address is W. H. Meyers, Van Wert, O.

Your sister and co-worker in the cause,

MRS. LOUISE RICHMOND.

Minneapolis, Minn.

The most beautiful and heartfelt, as well as instructive to people in general, are the occasions where our leading spiritual lecturers give their reasons for becoming mediums. Such it was to us, at least, when Mrs. C. D. Pruden, our lecturer, gave hers. If tears are evidence that hearts are touched, then was the response from the audience from the heart truthful, for there were few eyes free from tears.

The effect of Mrs. Pruden's work is evidenced by the thoughtfulness of the people who regularly attend, and the intellectual appearance of the persons who are attracted to her lectures.

Mrs. Pruden at all times urges her hearers to lose sight of the personnel of the medium, and to grasp and thoughtfully consider the great truths coming through their lips.

She spoke in the highest terms and with great feeling of Mrs. Francis Logan, of San Francisco, for her kindness to her in the beginning of her mediumship.

Mrs. Pruden's birthplace is Ogdensburg, N. Y., of which place also her father, H. G. Armstrong, was a prominent attorney, which locality was also represented in the United States Senate by her uncle, James Armstrong.

Mrs. Pruden is not compelled to depend upon the "widow's mite" for her livelihood, as her husband, Mr. C. D. Pruden, is a member of the largest sheet iron cornice works in the Northwest, and in his line has few equals in the country.

W. E. J.

Notes from G. H. Brooks.

The last Sunday in February I closed a three months' engagement in Kansas City, Mo., and when I left it was with feelings of regret, as the associations from first to last had been of the pleasantest. The members and friends seconded every effort I put forth in building up the society. The lyceum which I was not altogether sure when I wrote last whether it would be a success or not as an organization was completed and is doing excellent work. One good thing in connection with it, the older people turn in and work as well as attending its sessions, and a lyceum is as much adapted to the older people as for the young. I trust that the Spiritualists of Kansas City will see that the lyceum is continued, and send their children there, for certainly there is no better place to be found anywhere.

The Ladies' Aid was completed after hard work, and after it was organized it did most valiant service for the society by serving lunches when the parties were held in the public hall. The last social it was my good fortune to attend the ladies held a bazaar for the sale of fancy articles, and were quite liberally patronized, bringing into the society the material so essential. The Ladies' Aid and members of the society at the last social presented me with forty dollars, which was a genuine surprise. The meetings from first to last have been well attended, in spite of the terrible weather we have had all winter and the great distance most of the friends are obliged to go to attend the meetings. The interest was on the increase, and I feel that Spiritualism is making an impression in Kansas City such as it never has before. All western cities need the influence of such societies, for the thought received from other sources is not of the order to spiritualize the people, but as they come in contact with the spiritual thought they can not help but feel they have a higher work to do than that which has governed them before. I came to Topeka for the month of March, where I am doing my work, but am only lecturing, as I am unable to take up any extra line of work, as I need a rest. I go from Topeka to St. Louis, Mo., for April, where I expect to find many changes since I was there nine years ago. Hoping all are growing in the spirit, I am as ever, the friend of progress,

G. H. BROOKS.

New York City.

A Spiritualist fair, under the auspices of the Ladies' Aid Society, will be held in Adelphi Hall, Fifty-second Street and Seventh Ave., during the afternoon and evenings of March 29, 30, and 31, 1893. Donations of useful, fancy, and miscellaneous articles are earnestly solicited, and may be sent to the following addresses: Mrs. Henry J. Newton, 128 West Forty-third Street, New York City; Mrs. Simpson Smith, 50 West Ninety-sixth Street, New York City; Miss A. M. Stodder, 61 Grove Street, New York City; Mrs. Milton Rathbun, 15 Summit Ave., Mt. Vernon, N. Y.

The New Society of Ethical Spiritualists of New York will celebrate the forty-fifth anniversary of the advent of Modern Spiritualism at Knickerbocker Conservatory Hall, 44 West Fourteenth Street, on Sunday, March 26th, at 2:30 p. m. The exercises will consist of addresses by Judge A. H. Dailey, Miss B. V. Cushman, and Mrs. H. T. Brignam. We also expect to have Dr. Robert G. Eccles, of Brooklyn. Mrs. H. W. Farnsworth will read an original poem. Mrs. Addie Chase Smith, of Williamsburg, Mass., a celebrated elocutionist, will give several recitations. There will be music, vocal and instrumental, several musicians having promised to be present and assist.

Buffalo, N. Y.

The First Society of Spiritualists, of this city, continues in a prosperous condition. We have with us this month Oscar A. Edgerly, of Newburyport, Mass. The work of his guides from our platform is winning golden opinions from large audiences as to his ability as a trance speaker and test medium. Last Sunday the subject of the evening discourse was: "Spiritualism and its Critics," a most opportune subject, as the local papers have been inclined to be severe in dealing with our cause of late, but all present, I think, felt that the lecturer gave a noble vindication of our grand cause and a scathing rebuke to its would-be critics.

The appreciation of the large audiences present was manifested by the frequent and hearty applause accorded the speaker. Mr. Edgerly will be with us the remaining Sundays of the month, and then go to Baltimore, Md., for the month of April. Such a speaker can not fail to be in demand with our progressive societies. Next month Mrs. Celia Nickerson will be with us.

M. H. VAN BUSKIRK,

President of First Society of Spiritualists.

MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION.

The tenth semi-annual meeting of the Mississippi Valley Association and celebration of the forty-fifth anniversary of Modern Spiritualism will be held in the Unitarian Church at Moline, Ill., on Saturday and Sunday, April 1 and 2, 1893.

Business meeting of the association, Saturday, April 1st, at 10:30 a. m. Mrs. Helen Stuart-Richings, of Philadelphia, is engaged for the anniversary exercises, and will deliver three lectures during the session. Saturday evening at 8, and Sunday at 3 and 8 o'clock p. m. Everybody invited. Admission free. Board at hotels from \$1 to \$2 per day.

WILL C. HODGE, Sec'y.

Springfield, Mass.

The present month Mr. J. Frank Baxter is addressing the Spiritualists of this city. The attendance is good and interest excellent. Mr. Baxter gives well-digested lectures, clothed in cultivated language, and his delivery is quite dramatic. He sings beautiful spiritual songs, and closes his evening meeting each Sunday with very convincing descriptions of the spirits presented to his vision.

These delineations are so minute and accurate that they are sure to hold the close attention of the audience, and often convince skeptics.

He gave on the evening of March 12th a powerful and pungent address upon "The Independence and Positiveness of Spiritualism."

Mr. Baxter will continue to speak in Grove's Hall the rest of the month, and give a special entertainment at the Spiritualists' Ladies' Aid parlors in Foot's Building the last of the month, probably the evening of the 28th. No public worker is more earnest, more useful, or more devoted to our cause.

Mrs. Carrie Twing will speak here the Sundays of April. Her "talks" and seances will be held in the Ladies' Aid parlors in Foot's Building. While in this city her address will be 93 Sherman Street.

The Children's Lyceum, Mrs. Morley, conductor, is doing a noble work for the children.

H. A. BUDINGTON.

Louisville, Ky.

Spiritualism is on a boom in this city. Euclid Hall is filled every Sunday evening by an appreciative audience to listen to the truths uttered through the organism of Miss L. O. Bailey. She gives wonderful tests and psychometric readings that puzzle investigators. We are looking for a return of Brother R. H. Kneeshaw. He was with the above church two months, and the Ladies' Aid and Children's Lyceum that he founded is doing noble work. At the Independent Spiritual Church Brother Wesley Peters is greeted every Sunday by large audiences to listen to his lectures and tests. He has been the means of doing a great amount of good. Spiritualism in Louisville has come to stay, and if we could get a few more Kneeshaws, Moses Halls, and Wesley Peters, there would be no stopping it here. We want some good slate-writing medium and some good test mediums for the public—those that can come well recommended. Brother E. Shippen, a well known lumber merchant, gave a very fine lecture on the 10th of March, showing a number of spirit oil paintings, slate writing, and various drawings of flowers that came from his wife and son. He had a crowded house and every body was well pleased.

HENRY R. WARDELL.

Los Angeles, Cal.

In a late issue of your paper I saw an account of the mediumistic work of a young man of nineteen, so I beg leave to mention my daughter, Ruby Bell Ralford, and say that we have had all the manifestations mentioned, except the music through her in our own home. She had not sat six months before the spirits began to control her and give us wonderful tests. Beautiful flowers were brought and put on the table, and other manifestations that I need not mention. So, you see, that this beautiful work is being developed in the young as well as old. So this wonderful truth came to us. Our daughter is only sixteen years old, and some day we will have her in public where she can work for those seeking truth. We hold circles every week for our friends to communicate with their loved ones.

R. L. E. RALFORD.

Burlington Junction, Mo.—Rev. W. H. Bach, of St. Paul, Minn., delivered a series of lectures on the "Spiritual Philosophy" at this place, beginning February 26th. The closing lecture, March 5th, was against Romanism. Many orthodox friends were present to listen to Mr. Bach, who ably reviewed the subject, and made a lasting impression upon his hearers.

—A. Shiel.

Anderson, Indiana.

It is very seldom that the spirit moves me to ask you to give me space in your paper in which to tell your readers about the good things I enjoy in this world, and the constant increase of happiness which comes to me through Spiritualism, and having an ardent desire to give credit where this is due prompts me to write. It seems to me that everybody is getting kinder and better every day. Especially was I induced to think so when our home medium, John Sutton, gave us a beneficent seance last Fall to aid in our temple work, and medium Charles Barnes delivered the same last week to the Ladies' Industrial Aid, who are paying monthly installments into a loan association to free the temple from debt. Now Messrs. Barnes and Sutton have given a series of seances in a room of the temple set apart for this work. The circles were well attended and gave great satisfaction. We never had the pleasure of being in one of Mr. Barnes' circles until his present visit, and caudor compels us to say of them and also of Mr. Sutton that there are none better so far as our personal knowledge goes. They, like all other mediums, must have good conditions in order to prove the extent and excellency of their mediumship. In one of the circles we had a large number of positive men, and some of them insubordinate. Every Spiritualist knows how hard it is for manifesting spirits to overcome this unsympathetic and one might say ignorant and dishonest emanation that exudes as it were from the minds and bodies of people who come to see a fraud. Two attempts at two different times were made to strike matches. In the one case one of the controls noticed the circle of the man's intention, in the other an Indian control spoke of a man having a match in his pocket which he intended to use. At each time Mr. Barnes' control, Mr. King, gave them a severe chiding, and no particular disturbance was caused to the sitters. If these men are no better after such an experience we feel assured of one thing, and that is, that they are wiser at least. At another of these circles it seemed to us as if we had never known a sorrow or ever shed a tear over a coffin lid. For the time being we could not realize the existence of a "thin veil" between us and our loved ones. In this circle there were only two Spiritualists—the doctor and myself—the rest were people who had never been to a seance, but who seemed to be evenly balanced in mind—such people as will say to you when speaking to you on the subject: "If I could be convinced that your philosophy and phenomena are true I would be the happiest person in existence."

On this occasion spirit Mattie, of Mr. Barnes' band, rendered the most exquisite music on the zither, and played a tune that she was requested to, some of them very difficult operatic airs. One of Mr. Sutton's controls manipulated the guitar very skillfully, floating it in the air over the heads of the sitters, frequently touching a fourteen-foot high ceiling. After this, zither, guitar, and three bells were floated up in the air, and a performance which might answer for a descriptive overture was indulged in. The next thing in order was a loving greeting by Mr. King and by Mr. Sam — (I am heartily ashamed of myself for forgetting his last name, for he is a grand man) the principal controls of the mediums present. Then followed communications; eight, and sometimes more spirits, would whisper in independent voices to as many friends, all at the same time, while the trumpets were used by spirits who talked out loud, clear, and distinct, both speaking at once. Spirit friends seemed to come without an effort, and did not want to leave.

In circles like this one investigators are led to a knowledge of spirit return. Mr. Barnes has concluded his work here, and went away carrying with him the blessings of many who have been led to the light through his mediumship and the kindest wishes of all for his success in the work of turning bereavement into holy joy. Our own boy Johnny, though a young medium, is sent for from far and near, and we take great pride in recommending him to the public.

The erudite Moses Hull is here snaking up Anderson orthodoxy from center to circumference, and the temple is crowded every Sunday morning and evening. This has been the case ever since the dedication, while the Lyceum and Ladies' Aid are, in a prosperous condition, the latter having accumulated \$500 in ten months by dues and work. The radiant LIGHT OF TRUTH shines into many spiritual homes in Anderson, and lights the way to a better and higher life.

CAROLINE HILLIGROSS.

Columbus, O.

Mrs. Luella Thomas writes: "The audience at the Spiritualists' Hall Sunday evening, March 12th, were treated to a grand surprise, awed and electrified by the marvelous powers of Harry Archer as a platform test medium. A few in the hall had witnessed his power from the rostrum in Cincinnati, and were somewhat prepared for what followed, but to the rest of the audience it was a wonderful revelation. After singing, followed by a fine discourse by Mrs. Harvey Coit, Peggy Jackson took control of Mr. Archer, and with tightly closed eyes he passed through the hall giving test after test in rapid succession, right and left pushing his way among the crowd, here and there and everywhere, until at least fifty or more tests were given, and everyone acknowledged to be correct. There were quite a number of strangers at the hall who received remarkable tests."

[A report of the phenomena will be given in a later issue under the caption of "Remarkable Clairvoyance."—Ed.]

The Church of Spiritualists will celebrate the birthday of Modern Spiritualism, by giving an entertainment, consisting of music, song, recitations, and readings, Friday evening, March 31st, and a lecture on "The Mound Builders," by Hon. A. B. French, Saturday evening, April 1st. Sunday, April 2nd, Mr. D. Herrick will speak in the morning, and in the evening Hon. A. B. French will occupy the platform.

We are to have Hudson Tuttle and his wife, Emma Rood Tuttle, with us the first two weeks of April. We expect to have Mr. Tuttle some week day evenings, and to occupy the platform twice on Sunday, April 9th.

ELIZABETH COIT.

NOTES FROM ALL POINTS.

Paw Paw, Mich.—The Spiritualists of southwestern Michigan will hold an anniversary meeting at Lawton, Van Buren County, April 21, to be addressed by Mrs. A. E. Sheets, of Grand Lodge.—M. R. Sirrine, President.

Lacrosse, Wis.—Mrs. H. Chrisjohn, writes very hopefully of the cause in Lacrosse, and thinks that a foundation is being laid which will eventually bloom into a glorious awakening. A number of good mediums are scattered around the city attending to the wants of seekers after spiritual comfort and light. Among them are Mrs. J. M. Wheeler of 1005 Vine Street, and Mr. H. Frankson, just developing as a slate writer, automatic writer, and test medium.

Brooklyn, N. Y.—The Women's Progressive Union, of Brooklyn, N. Y., will give an anniversary entertainment at Broadway Hall, 290 Fulton Street, on Friday evening, March 31st. Mrs. H. M. Walton will give the opening address followed by an original poem on the Fox girls. Mrs. L. J. Weiler, the president, will conduct the services, which will be varied by music, recitations, and speaking.

EMILY B. RUGGLES,

Sec'y of Advance Conference.

Fort Wayne, Ind.—Mrs. Seery Hibbets, the wonderful trumpet medium, gave three very successful and satisfactory seances at the hall of the Fort Wayne Occult Science Society yesterday (Sunday). A number of our most intelligent skeptics were present, and were amazed at the phenomena exhibited; each having received messages from departed friends, and thus personal proof of the genuineness of those phenomena. The grand work Mrs. Hibbets is doing for the cause, can not now be estimated. Long may she live for the good of this glorious philosophy.—H. V. S.

Williamette, Conn.—We have a society here, but regret to say that it is not in a flourishing condition just now, and as it should be. We hold meetings about half the time, but have had some very good speakers with us the past season. Sunday, March 12th, we had with us as speaker Mrs. Clara Banks. She spoke with her usual logic and earnestness. Her afternoon lecture was an earnest plea to Spiritualists everywhere to practice Spiritualism in its true sense. Her evening lecture was fine and replete with wholesome truths.

—C. M. B.

New Orleans, La.—Our cause is growing and spreading rapidly in this city, under the guidance of Dr. H. T. Stanley. The doctor spoke very eloquently on last Sunday, March 12th, on subjects furnished by the audience. One of the subjects was "Moral Courage," and was satisfactorily answered. If I were to repeat all that Mr. Stanley said my letter would prove too long, but I will simply add that his lecture was as much directed to Spiritualists as to skeptics and Agnostics who composed the audience. At the conclusion of this interesting discourse the chairman called upon ex Senator Smith, of Nashville, for a few remarks, who responded, though not without protest, his modesty forbidding. Mr. Cording left New Orleans on the 5th for Texas. We all regret his departure.

Mabel Kline.